

BAPTIST MAGAZINE.

MARCH, 1830.

MEMOIR OF THE LATE REV. C. T. MILEHAM, PASTOR OF THE CHURCH AT SHACKLEWELL, NEAR LONDON.

CHARLES THOMAS MILEHAM, was born in London, December 31st, 1781. Great attention was paid by his parents to his moral conduct; and after receiving the elements of a common English education, he was bound apprentice to a business which was afterwards found injurious to his health; he therefore did not complete the term of his apprenticeship by two years. During this period he heard the gospel preached at the tabernacle in Moorfields, and at St. Leonard's, Shoreditch, by which some serious impressions were made on his mind.

In a situation which he afterwards occupied he endured considerable reproach for attending at Sion Chapel, but though exposed to many snares, he was happily kept from any open immorality.

In the year 1803, he engaged himself as clerk in a respectable manufactory, and became a constant attendant at Sion Chapel. Mr. Kemp of Swansea was then officiating there, whose ministry was rendered effectual to his conversion.

On the 6th of January 1805, he was married to a pious and excellent individual, to whom he had for some time, been strongly attached. The union was productive of much happiness, though but of short duration. On Sunday, March 8th, 1807, he was called to surrender the wife of his youth. She died of pulmonary consumption,

leaving behind an infant sixteen months old, and a helpless babe of five days, who was shortly after laid in the tomb with his lamented mother. This severe trial operated very injuriously on the health of the bereaved husband; but notwithstanding he was able to bear testimony to the faithfulness of that God who "doth not willingly afflict" his children.

He found it desirable to enter again into the marriage union, and did so with one whom his late beloved companion, had mentioned to him, with a request that he would, if practicable, obtain her to be a mother to the child from whom she was about to be separated by death.

The result manifested the prudence of the choice. In the year 1808, he became convinced that the baptism of believers by immersion was exclusively scriptural, and avowed that belief by being publicly baptized. In this he was accompanied by his wife. They both became members of the Baptist Church under the pastoral care of the Rev. William Shenstone. From thence he was dismissed to the church under the care of Dr. Newman, June 24, 1810. To this church he was strongly attached during the whole of his succeeding life, and towards its highly esteemed pastor he ever retained a friendship equally marked by strong affection and respectful deference. He had during four years, assisted very actively in carrying on a Sunday School at Old Ford, of which he had been one of the founders.

Having been unanimously encouraged by his brethren to devote himself to the Christian ministry, he was set apart to the honourable work, on Thursday evening, March 11th, 1811.

From this time he was much engaged as an itinerant preacher, until he received an invitation from the Baptist Church at Highgate, where he was ordained pastor, May 4th, 1814. The church was in an infant state, and the congregation small; their pastor was therefore obliged to continue in business.

The great exertions thus required of him soon made inroads on his delicate constitution, and in September 1815, he was ordered by his physician to give up all his labours and go to Margate, as he had nearly ruptured the blood vessels of the lungs. He was much benefited by the change, and on his return was allowed to preach once on the Sabbath, but not more than once for some time after.

At the close of this year he was called upon to endure a severe family bereavement, in the removal of his only and much beloved boy. Towards this child both parents were peculiarly attached, and their grief was proportionate to their love; yet the page which contains the record of their loss, closes with the words, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

In February of the following year their last child was born, but lived only a few hours. In July 1818, it pleased God once more to visit his servant with the chastening rod, and to take from him his much loved, invaluable wife.

"How oft does sorrow bend the head,
Before we dwell among the dead!
Scarce in the years of manly prime
I've often wept the wrecks of time.

What tragic tears bedew the eye!

What deaths we suffer, ere we die!

Our broken friendships we deplore,

And loves of youth that are no more!"

A memorial of this truly estimable character may be found in the Baptist Magazine for September 1818.

We find the following record dated January 1st, 1819.

"I have now commenced a new year, and my health and spirits are so bad that my medical attendant assures me that I must give up the ministry, or business, or die. My people cannot support me, so I have intimated to them that I must resign; this has filled them with sorrow. Their numbers have increased from 17 to 42, yet they are so scattered by Providence that only twelve reside in Highgate, my success has been but small, though I have laboured hard."

In the summer of the same year, he was married to the lady who now survives to bear the mournful appellation of widow. By this event a favourable change took place in his temporal circumstances, which enabled him to relinquish business and devote himself entirely to the work of his choice. With reference to this circumstance he says, "Oh, may this change of scenes be sanctified, Lord let me not be lifted up—give me grace to use all to thy glory."

He now took up his abode at Brighton, and occupied himself very usefully in the neighbourhood around. He became secretary to the Sunday School Union for the Western part of the county of Sussex; opened a chapel at Hurst-perpoint, about nine miles from Brighton; secured to the church at Barcomb near Lewes, the chapel they were in danger of losing,

and opened the old Unitarian chapel at Brighton, as a Baptist chapel. This place was afterwards shut up in consequence of his removal from the neighbourhood, by which he lost a very considerable sum.

While thus employed, he was strongly urged to visit Portsea and supply the church assembling in White's Row, then destitute of a pastor. He complied with the request, and the result was that he became its pastor, April 11th, 1822. Here, as at Highgate, it was his happiness to enjoy to a very great extent the affection of his people; and he was much esteemed in the neighbourhood by members of the Established church, as well as the Dissenters. With his usual energy of character he laid himself out to the utmost to promote the cause of his Master; but he was soon called upon to exercise the more passive graces of Christianity.

In January 1824, after preaching three times, he was visited with the first decided attack of the complaint, under which he suffered until he was mercifully dismissed. The measures resorted to afforded relief, and he continued his labours as before. In September he was again indisposed, and again resumed his labours with even increased devotedness.

In July 1825, after preaching three times with more than usual energy of mind and excitement of feeling, he became alarmingly ill in the night; and it is remarkable that he immediately felt that distraction of mind which he afterwards so frequently experienced *when under similar bodily agony*. "Ye that have interest with Heaven pray for me," was his earnest entreaty; and when reminded of the subject of his evening's sermon, he replied, "Ah, yes, it is true;

but all is dark with me now, I cannot *realize* these things." His mental and physical constitution were *extremely sensitive*. Those who were called upon only to witness his sufferings, felt the same distressing agitation. It was often remarked by different members of the family, that at those periods when the hand of God lay most heavily upon them, he appeared to cast a veil over his countenance, which rendered acquiescence to his holy will a still more difficult attainment. But God *will* teach his children that he is a sovereign. He went to the Isle of Wight to try a change of air; and in September left Portsea for London, to procure further medical advice. With much anguish of heart he relinquished his pastoral charge at White's Row, Portsea, in February 1826. Those only who knew how completely his heart was absorbed in his ministerial labours, and how peculiarly strong was his affection towards the people over whom he presided, can form any just conception of his sorrow during the ensuing months of retirement from public life. He often spoke of the gloom of a silent Sabbath, and at such times a hymn or a tune which he had been accustomed to hear at Portsea would draw tears from his eyes.

At length his medical attendant proposed that he should preach once or twice on the Sabbath, if he could meet with a small congregation near London which needed assistance, as it was thought his mind would by this means become more tranquil and so favour his health.

In the summer of 1826, his attention was directed to Shackwell chapel, Stoke Newington, and he became pastor of the small church there in April 1828.

With his accustomed energy of

mind he devoted himself to its welfare, and laboured beyond his strength to raise it from its then depressed state. His desire was to carry it through its difficulties, raise a congregation, and so to prepare the way for a young minister to build on the foundation he had laid. "May it please God," he would say, "to allow me to accomplish this, then I shall think my work done." But the Lord had otherwise determined.

The fatigue of collecting subscriptions to support the infant cause was too much for a frame labouring under an accumulation of complaints, and in April last he was once more laid aside from his beloved employ. He took cold on the 14th of April, during one of his visits to London. The Friday following was the day fixed upon for a general fast, and public prayer for a revival in the Christian church; and though in a very delicate state of health he united with his brethren in the neighbourhood, and gave an address at the evening meeting. On the Sunday he was not well enough to attend public worship, and on the Monday was unable to leave his room. There he remained for nine weeks the subject of *extreme* bodily suffering and much depression of mind.

Still he never indulged hard thoughts of God, but uniformly acknowledged his justice, and confessed that heavy as his afflictions were, they were lighter than his guilt. To a daughter who was sitting up with him he said, "I feel the advantage now of the time I spent while a boy, from seven to nine in the morning in reading the Scriptures. I cannot read the Bible much now, but I can think of it, and the hymns I have learned." He urged her to avoid all sin, to live near to God, for he

said, "In sickness our sins are brought to mind: indeed it seems as though every sin I had ever committed were brought to mind in this illness."

He himself, as well as his family, anticipated the probability of an immediate separation, and he took a most affecting leave of them: to his children he said, "Love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love."

It, however, pleased God to grant him a partial restoration, though he was never again able to address his people from the pulpit. He used to sit at the vestry door; and, sometimes, to hear more distinctly, he would ascend one or two of the pulpit stairs and lean against the rails.

In July he went to Gravesend for three weeks, and returned in much the same state. Shortly after his return he administered the Lord's Supper. He sat at the head of the table and poured out his heart for his people in a way that drew tears from all who heard him. At the close of that service he read a letter to the church containing his resignation of the pastoral office, which he did not accomplish without strong emotion. When the deacon in the name of the church expressed gratitude for his services, he exclaimed with tears, "Thank me not, the work is its own reward; he is not worthy the name of a minister who does not feel it to be so; gladly would I serve you longer if such were the will of God, but I am not able to do it." Twice after this he administered the sacred supper. The last time he attended public worship was on the day of the anniversary, viz. the sixth of October last. The evening sermon

was from the words, "The Father loveth the Son, and hath given all things into his hands." The effort he made to pay close attention to the discourse, and the feelings it excited so exhausted his feeble body, that when he reached home he nearly fainted, and it was with difficulty he was led to his room.

Still, within six weeks of his death, he conducted worship at the family altar. It was deeply interesting to watch the effort of the spirit to overcome the frailty of the flesh. The child-like simplicity, the penitent confessions, the fervent petitions for mercy, the sorrowful complaint of the wounded spirit, and the entire submission to the will of God, were such, as generally caused the circle to rise from their knees in tears. It was evident he considered the *soul* of his affliction was being taken out of his work. "Thou hast cast me aside as a broken vessel, thou hast taken thy word utterly out of my mouth, thou hast cut me off in the midst of my days, my sun is gone down at noon, nevertheless thou art a just God and a sovereign," was the frequent language of his lips. Almost the last time he prayed with his family, he rested his head on his crutches and said, "Now, like Jacob, I worship leaning on a staff."

November 8th, his two younger daughters went into his room about nine o'clock. They found their beloved parent lying on the sofa apparently much exhausted in body, but supplicating most earnestly the light of the divine countenance. One of them enquired how he was. He replied, "Very bad both in body and mind, very bad both in body and mind. Uncertain as to the state of my soul, I have no comfort. Oh! to be excluded from God, to be shut out

from his presence. Shut me not out, O my God, gather not my soul with sinners." "I feel that I am a dying man, *death has got hold of me and is shaking me to pieces*. Oh! religion is no trifling thing, it is not saying a few prayers, or hearing a few sermons, or going to chapel, or receiving the sacrament. A person may do this all his life, and yet be no Christian. It is having the heart right with God, the heart right with God." It was suggested that his heart was right with God. He exclaimed, "I fear I have been deceiving myself." "A near and a distant view of death, (as Mr. Bryson said) are *very different*." He was told that if he *had* been deceived, he could *now* come to Christ. "Ah! that is my only hope." He then prayed most fervently that Christ would receive him. "Save me, O God, save me a poor dying, lost, hell-deserving sinner. Save me for thy mercy's sake. Oh! comfort me; forsake me not, O God, forsake me not in my hour of need. Relieve my bursting heart."

"Jesus, lover of my soul,
Let me to thy bosom fly."

"Rock of ages, rent for me,
Let me hide myself in thee."

He then repeated the first verse of the hymn, "'Tis a point I long to know;" and with an emphasis never to be forgotten on the last line, "Am I his, or am I not?" "O give me some token for good; make thy face to shine upon thy servant, forsake me not when my flesh and heart are failing." He was reminded that God never forsakes those that trust in him.—"Ah!" he said, "he is not with me now." "Not *sensibly* with you," was remarked: he added, "Christ left his followers peace; 'Peace I leave with you, my peace

give I unto you.' Oh, give me that peace—give me that peace! Oh, unbelief, the cause of all these groans, and sighs, and tears! Oh, these conflicts—these dreadful conflicts!" He continued some time longer to bemoan himself thus, and the words, "For a small moment have I forsaken thee; but with great mercies will I gather thee;—In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord, thy Redeemer"—(Isaiah liv. 7, 8.) occurred to his mind, and were the means of communicating to his troubled soul a *peace which was never more ruffled*.—When his youngest daughter took leave of him for the night, and wished he might obtain repose of body, he said, "I do not expect it; but this I do expect, that I shall soon be released from all this suffering. Prayer is about to be answered; the constitution is breaking up; all things say so. I say as Dr. Watts said, 'I shall smile upon death, if Christ smile upon me.' Farewell, my beloved, God preserve you, and keep you; He will be with you when I am gone. Walk closely with God; beware of sin; keep a clear conscience: ten thousand things that you think little of now, will rise up against you on a death-bed, and Satan will take every advantage of you. I can make nothing of former evidences, but I can come to Christ, whose 'blood cleanseth from all sin.'"

On the Saturday following, he told his eldest daughter that God had given him peace, and he thought he should soon be taken home. He requested her to write out, in a *very legible* hand, the scripture which had afforded him comfort, and paste it on the back of a book, that it might lie constantly beside him. He then took

leave of his children, giving appropriate advice to each, and in conclusion said, "When I am gone, let nothing be said in praise of me; I have been an unprofitable professor, a sinful and unworthy minister." He desired that it might be stated from the pulpit, the next day, that he begged special interest in the public and private devotions of the congregation, that it might please God to grant him a speedy and a peaceful dismissal, or at least a mitigation of suffering.

The prayers of his people were answered; for on the evening of the Sabbath, means were employed which relieved him from the *continued* agony he had previously endured; and from that night he gradually sunk into the arms of death.

During the last four weeks he lay very tranquil, appeared quite divested of earthly care, and seldom spoke, except to ask for any assistance. When questions were put to him as to the state of his mind, his answer was generally a reference to the texts which lay beside him. "That is my rock; I go into eternity resting on *that*. I feel *reliance* rather than *triumph*; a penitent sinner at the foot of the cross."

Dec. 13, he desired that public thanksgiving might be presented for the serenity of his mind. After the service, he saw the esteemed friend who had been preaching. The debilitated sufferer was scarcely able to speak so as to be understood; but when his friend expressed the pleasure he felt in hearing that he was so tranquil, he replied, "Yes, *all is well*."

A member of his church called to look at him. For some time he took no notice of her, but when she was about to leave, he said, "The Lord bless and keep you: read the Scriptures; pray constantly;

mind the Sabbath; I think the Lord will bless you. I can say no more." After the service in the evening, one of the neighbouring ministers called to see him; he was pleased with the interview, and requested that the two following texts might be added to those already written out: "Thou wilt keep him in perfect peace whose mind is stayed upon thee, *because he trusteth in thee.*" "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." A few days before he had requested the following passage to be written: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." His favourite hymns were, 305th Rippon's Selection, "Jesus, lover of my soul;" "Rock of Ages, cleft for me, 195th ditto; "O Zion afflicted with wave upon wave," 427th ditto; "God of my life, to thee I call;" *Cowper*. The two latter were at his desire copied out, and generally lay near him.

Dec. 14th, he expressed a little disappointment, saying, he had hoped to be in heaven before then. He was asked if he felt any fear of death: he answered, "Oh! no." In the evening, about six o'clock, the symptoms of approaching death came on. From the effect of an opiate he lay in a kind of stupor. As the evening advanced, he appeared conscious of the change which was at hand, and said—"Ought I to sing?" He was told he might, if he could. He answered, "No, I cannot; I am too ill to sing; let those who *can*, sing." At one time he said, "Let every thing be just as it was, and let me be kept quiet." At another time, he requested there might be none but the usual attendants in the room. These requests are mentioned, because they shew he was

conscious of his state; as through life he had expressed a wish, that he might not be disturbed in his last moments by the sorrow of his family.

A little before one o'clock, he asked to be raised up, and groaned deeply; after that, supported by his wife, he gently sighed away, without the least discomposure of features. A beautiful serenity sat upon his brow, and the whole countenance most expressly said, "Thou wilt keep him in *perfect* peace, whose mind is stayed on thee."—Who is not ready to adopt the language of one who knew him well, and say—"Oh, who would not wish to live and die as he has lived and died: whose best energies, when alive, were devoted to the honour of God and the good of men, and whose heart was sustained in death by the Gospel."

His beloved remains were carried to Bow, and interred, according to his own request, in the burial ground belonging to the Baptist church, Dec. 22, 1829. Dr. Newman delivered the address, after Mr. Campbell had commenced with prayer; and Dr. Styles concluded. Had he been spared to the last day of the year, he would have completed his 48th year.

On Sunday, Dec. 27, a funeral sermon was preached at Shackwell chapel by the Rev. J. Dyer, from the words fixed upon by the departed—"Looking for the mercy of our Lord Jesus Christ, unto eternal life." Jude, ver. 21. In the afternoon of the same day, one at Bow, by Dr. Newman; in the evening, one at Portsea, by the Rev. T. Morris, his successor at White's-row; at Highgate, by the Rev. J. Thomas, Independent minister of that place; and on the following Sabbath, one by the Rev. E. Lewis, his successor at the Baptist chapel, Highgate.

THE CONTRAST.

"Ask death-beds, they shall tell thee."

AND how solemn and important the lectures they deliver! They declare that the religion of Jesus is an inestimable treasure; that in the conflict with the last enemy it animates the soul with heavenly consolations; extracts the poison from Death's dart; irradiates the gloomy valley with rays celestial; and presents to the dying believer the prospect of an immediate transition from the sorrows of earth to a far more exceeding and eternal weight of glory.

Yes; and they also declare, that its non-possession on the verge of eternity is beyond description dreadful; that its equivalent is not to be obtained within the wide range of terrestrial enjoyments; and that many who, in health, laugh at the shaking of death's spear over others, are, in the immediate prospect of their own dissolution, appalled with confusion and terror.

Such, Mr. Editor, were my reflections, while musing at the midnight hour on four recent visits to the chambers of the dying; an abridged narration of which I have sent for insertion in your Magazine, accompanied with a prayer that it may meet the eye, and affect the heart of some poor wanderer to eternity, and be instrumental in leading him to Jesus.

VISIT THE FIRST.

"The chamber of the dying saint
Is but a step from glory."

Not long since, it was the privilege of the writer to enter such a chamber, where lay an aged pilgrim, on whose brow 87 winters had deeply ploughed their furrows, and who for more than half a century had been a follower of the Lord Jesus, and a member of the

Baptist church at Staines. Approaching his bed, I said, "Well, father, you are nearly at the end of your pilgrimage; what are your feelings and views in the prospect of eternity?" Fixing his eyes on me, while a smile, indicative of mental composure, brightened his furrowed countenance, he replied, "My child, I am waiting for the summons to depart and be with Christ. O what a precious Saviour has he been to me! For many, many years, I have been looking to him, and now I can look no where else. Where can a dying sinner look, but to a living Saviour? I know that my Redeemer liveth. He is the Rock of Ages, and on him my hopes are fixed.

"Rock of Ages, shelter me,
Let me hide myself in thee."

I am in much pain: my poor old tabernacle is dissolving, but there are strong consolations—strong consolations—I feel them. Exceeding great and precious promises. Peter knew that, and I know it also. I enjoy them. I have had a struggle to-day with the enemy, but I referred him to the blood of atonement, and he has left me. Victory! victory! through the blood of atonement."

With his aged partner, and some of his children and grandchildren, I knelt down, to commit his spirit into the hands of Jesus, and to praise God for victory over death, through the Lamb that was slain. He then attempted to raise his withered, dying hand, to express his affection. I shook it gently, not wishing to disturb him; but this did not satisfy him, and, looking at me, he said, "Hearty, hearty!" Then directing his thoughts to Jesus,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

Just before his departure he exclaimed, "Alleluia!" and fell asleep in Jesus.

VISIT THE SECOND.

"Hoping the wanderer might turn,
And look to Jesus."

There are many who, in health, treat the messengers of mercy with contempt; but alarmed by the approach of the King of Terrors, they anxiously solicit their prayers and counsels. Such was the character of the unhappy youth W—n, who at the age of 20 fell from the shaft of a waggon, the wheel of which passed over his body, and in a short time hurried him into eternity.

Being informed of his character and circumstances, I hastened to his chamber, and found him convulsed with agony, on the verge of eternity, and totally ignorant of the way of salvation. How difficult, how painful the office of a visitor to such a chamber! If faithful, he must add mental to bodily agony; if unfaithful, he incurs a responsibility which must sit heavy on his soul. To comfort is to deceive; to reason, useless. A dying sinner cannot reason. He has no time for reasoning; he must lay hold of the hope of the Gospel or perish. He must believe in the Lord Jesus Christ by the Spirit's teaching, or die eternally. The writer felt the solemnity of his station and office, and after a few questions, to elucidate the state of the dying youth, said, "My young friend, I am exceedingly sorry to find you in such distressing circumstances; your recovery is hopeless, and you are unprepared to die; you have an immortal soul, and the prospect before you is dreadful beyond description. Yet even now there is hope, although on the borders of despair. Jesus Christ came into the world to save

sinners, even the chief. He saved the dying thief in his expiring moments, and he is able to save to the uttermost all that come unto God by him. He says in his word to poor sinners, 'Come and let us reason together,' &c.; yea, he says, 'Him that cometh unto me, I will in no wise cast out.' " I attempted to explain to him, as simply as possible, what is meant by coming and looking to Jesus. He listened with apparently intense interest, now and then heaving a deep sepulchral groan. I paused a moment, and he exclaimed, "O Sir, what shall I do? What must I do?" I replied, "There is but one object before you, and that is Jesus. He that believeth shall be saved. Look to Jesus—trust in Jesus—cast your soul on Jesus. The blood of Jesus Christ cleanseth from all sin. Pray for mercy for the sake of Jesus." He replied, "I can't pray—I don't know how to pray—what must I say?" "You are a dying sinner, and you need mercy; without mercy you must perish: say, 'God be merciful to me a sinner! Lord save, or I perish! Save me for the sake of Jesus!'" Claspings his hands, and lifting his eyes to heaven, he exclaimed, with all the agony of feeling imaginable, "God be merciful to me, a sinner!" &c. and then, turning his dying eyes to me, said, "Is that right, Sir?" O that look—that question—how they pierced my heart! I knelt down and prayed for him, and his spirit soon took its flight to an unknown world. Of his eternal state I judge not: my mind hovers between hope and doubt. He had been a Sabbath-breaker and a Gospel-despiser, but a gleam of hope was thrown across the desolations of despair. Reader reflect!

VISIT THE THIRD.

"And in death they were not *long* divided."

From the chamber where the aged pilgrim, the subject of my first visit, finished his course, I have lately received another summons to attend the lectures of that solemn instructor, Death. M. P. the widow of the deceased, and about the same age, had been a follower of the Redeemer for nearly 60 years. When baptized she was violently persecuted by her husband, but was instrumental in bringing him to Jesus Christ. After a union of nearly 70 years, she resigned him into the hands of God without a murmur, expecting soon to meet him in that world where the union of the blessed is indissoluble.

That expectation is now realized, and the same consolations and promises which supported him in the last struggle, cheered her heart in the valley of the shadow of death, and the same Saviour was equally precious to her. "Why tarry his chariot wheels? Come, Lord Jesus, come quickly," was almost her last expression. The prayer was soon answered. Her spirit fled to unite with the spirits of the just made perfect, and to be for ever with the Lord; and one grave contains the mortal remains of these aged pilgrims, waiting for the resurrection of the just.

Such protracted lives, although spent in comparative obscurity, suggest reflections which perhaps would interest some of my readers; but it is their deaths only that I record, and these suggest a prayer suitable for all—"Let me die the death of the righteous, and let my last end be like *theirs*."

VISIT THE FOURTH.

"He came too late."

Ye ministers of Jesus, hasten to

the chamber of the dying before it be too late—too late to warn of impending danger, or direct to the neglected refuge. But can it be too late while life remains? It may be! Last Sabbath morning, before the hour of prayer, a friend called on the writer, and requested him to visit Mrs. —, if possible, before public worship; adding, "But I fear it is too late." Again I hastened to the scene of death; but it was too late—too late for the dying woman to hear the name of Jesus; too late for her to utter a prayer for mercy. Her eyes were fixed with an unmeaning stare; her lips quivering with convulsive agony; her senses lost! Her husband and two females stood by the bed-side, weeping: the sentence seemed to echo round the room dolefully, "It is too late!" "It is too late, Sir," said the husband, sobbing aloud. "I should have sent for you before if she had been sensible, but she was taken ill last Tuesday, and she has lain in this state ever since; and now, poor creature, she is dying. Lord have mercy on her soul!"

Yes, it was too late to address the dying, but it was not too late to warn the living to beware of procrastination. It was not too late to pray that the solemn visitation might be sanctified to them. Close to the sanctuary, where the Gospel of salvation is proclaimed every Sabbath, and where many a poor wanderer has been brought to Jesus by the Holy Spirit, she lived; but alas! for many years she had not crossed its threshold, and there she died.

The writer left the house of death for the house of God, but the sentence was too deeply impressed on his mind for the services of the day to erase—"It is too late!"—and before the shadows of the evening drew around

us, and while the congregation were singing—

“Haste, traveller, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou far off from home and rest”—

her immortal spirit departed.

Reader, I leave these death-bed visits to thy serious reflection, and to the blessing of God. Remember, whether young or old, thou too must die; and if thou wouldst know the value of religion in a dying hour, “Ask death-beds—they shall tell thee.”

G. HAWSON.

Staines.

THE MUNSTER BAPTISTS.

(Continued from p. 17.)

THE disturbances which took place in the year 1525, noticed in a former Number, broke out at a considerable distance from *Munster*, which at that time was in a state of peace; but as the oppression of the nobles, and the privations of the lower classes, were common in Germany, the twelve articles before mentioned widely circulated, and could not fail to produce a powerful effect. *Munster* was, as yet, under the influence of the Church of Rome, having a *Prince Bishop*, and not guided by the Reformation principles of Luther and his colleagues. The common people, however, began to view their situation with new eyes; they thought it was reasonable that they should choose their own ministers, and *unreasonable* that the clergy, and those who were under the protection of the church, should have privileges and exemptions, which imposed on the labourers and artisans a disproportionate share of the common burden of the state.

In this temper of mind; they were easily excited to deeds of violence, and they made a riot, the object of which was to plunder one of their rich monastic institutions. In this they failed; but the leading men in the city were alarmed, and thought it needful to consider what measures should be adopted for their future security.

The people drew up a memorial of grievances, in which they stated the exactions of the clergy, the deprivation of their civil rights, the irregular manner in which their church services were supplied, and the indecent conduct of their *priests*, who lived in the practice of the most barefaced connection with their concubines, whose dress and manners were an insult on the decent and correct part of female society. The *Council* of the city were desirous of appeasing the people as far as they were able; the clergy were opposed to their requisitions; but in time the townspeople cooled, the political state of Germany was unfavourable to their hope of success, and the storm ceased.

Another uproar took place at the time of the payment of some church dues at the cathedral, in which great excesses were committed. In this affair *Knipperdoling* appeared an active agent. He was a man of good family, of an imposing figure, but of bad morals; expensive, luxurious, and fond of pomp. He had a restless mind, and was denominated by one of his cotemporaries a *Catiline*. He afterwards quarrelled with the bishop, and was apprehended; but in consequence of the entreaties and threatenings of the populace was set at liberty.

Various incidents, and among the rest, the prevalence of an epidemic disease, kept the city tolerably quiet till the year 1531; and

though the circumstances before recited were preparing the way for what subsequently occurred, yet all this time *Munster* was under the dominion of the Romish Church.

In 1531, the sentiments of *Luther*, which had long been partially known in *Munster*, took deep hold of the minds of many of its inhabitants. As our object is not to write a history of the progress of the Reformation in that city, we pass over the particulars of its introduction. Suffice it to say, that about this time *Bernard Rothman*, a man of very popular address, preached these new doctrines with great effect. *Munster* now became divided against itself; and the bishop, probably anticipating the consequences, retired from the city to a town at a little distance, where with an armed force he attempted to intercept its supplies. The enraged citizens, to the amount of several hundreds, armed themselves, sallied out, captured the town, and brought back a great number of prisoners. The bishop escaped, having left the place on the preceding day. This event took place on the 24th of December, 1532.

This bold measure produced effects which were not anticipated; and the result was, the introduction of the Reformation on a firmer basis than before, and the appointment of a new magistracy. The Protestant party were increased in strength, and carried their measures according to their wishes.

Hitherto, no difference of opinion respecting baptism, at least of an open and extensive kind, existed in *Munster*; and for some time *Bernard Rothman* was in favour of *infant* baptism, and pleaded earnestly on that side whenever any discussions respecting it were excited. But about this period the subject began to be agitated,

and the last historian* whose writings have been consulted in tracing these events, states that there were two distinct periods observable in the progress of the controversy. That in the first, nothing more was done than to call in question the utility and divine authority of infant baptism; and those who maintained this sentiment did not think of going any farther. But that towards the end of the year 1533, some began to think it necessary that the baptismal rite should be repeated, and that it should be administered only to adults.

Here it is necessary to remark on the name given to such persons—*Anabaptists*; as in all works which relate to this period, they bear this appellation, we shall not change the term. Both on *their* principles and on those of their *opponents*, it was then used with more propriety than in some other cases; but before we conclude the present sketch, an observation or two on the use of the appellation will be offered to the candid consideration of the reader.

Jochmus, in his history of the events of this period at *Munster*; fairly acknowledges (though no friend to the *Anabaptists*), that the “heresy” of the *Munster* party was at first confined to a point which, from the earliest times till the Reformation, had often been the subject of controversy; and the more so, as not only in the New Testament we neither find a sure evidence *for* nor *against* infant baptism; but also, that the first Christian writers in general make no mention of it prior to *Tertullian*, in the year 220;—that he also zealously declared himself in opposi-

* Geschichte der Kirchen—Reformation zu Munster med ihres Untergangs durch die Wiedertauffer; von H. Jochmus.—*Munster*, 1825.

tion to the practice, and besides other reasons, brought forward those which are used by the opponents of infant baptism in later times;—that *Tertullian's* views did not meet with support;—that the opposite opinion was zealously contended for in the Council of Carthage in 252;—and that nevertheless, many sects continued to reject the baptism of infants in the middle ages;—that the eminent *Bernard*, abbot of *Clairvaux*, in the year 1153, when writing against the *Petrobosians* and *Henricians*, expressly says, “they laugh at us, because we baptize infants;” and that the still later *Albigenses*, *Waldenses*, and *Wickliffites*, do not agree with the reigning church on the subject of baptism. It was not therefore (he adds) an unheard of novelty, that those singular people brought forward at the time of the Reformation; they only disputed a dogma, the validity of which, in all the controversies with the heretics of the preceding centuries, could not be satisfactorily established.

Further, the same author observes, that there was nothing in the sentiment that infant baptism ought not to be practised, which could have led to the outrages afterwards committed by the Anabaptists; and Munster would not have been the theatre of such a tragedy, if its clergy had not gone away as soon as the new opinions excited attention. That the period during which the controversy existed on these points soon passed away; and in the second period other things were brought forward, and the opinions in opposition to the utility and authority of infant baptism were thrown into the back ground.*

What marked the Munster Ana-

baptists much more than their opinions respecting baptism, was, the sentiment that the millennium was about to commence;—that Christ would reign on earth a thousand years;—that it should be a reign carried on by the means of the elect;—that worldly magistracy should of course cease;—that none but believers should then bear rule; in one word, that old things should pass away, and all things become new.

This opinion, as *Jochmus* observes, has as little claim to novelty as the debate about infant baptism, for we read of it in some of the earliest Christian writers. After the profession of Christianity was attended with wealth and power, it greatly died away; but the causes which produced the Reformation, very naturally drew the attention of men to those splendid predictions which relate to the future reign of peace, and truth, and righteousness. The tyranny and various abominations of the church of Rome, the severity of the civil laws under which the people were oppressed, would make them sigh for deliverance; they would seize on the expressions of the sacred volume which related to the future glorious state of the church with peculiar ardour—many of them they had never heard or read before; they would therefore operate on their minds with all the charm of novelty. Hence they would consider that antichrist and all antichristian magistracy were to be swept away, that a new order of things would arise, and that the time was at hand.

Luther, *Melancthon*, and others of the Reformers, were less likely to be carried away with these expectations; they were under the protection of some of the princes of Germany, and trusted to their political influence; but those who

* *Jochmus*, *Geschichte*, p. 60—63.

extended their views of reformation further than the leading men thought necessary, and who, besides the common opposition to the church of Rome, were guilty of heresy on the subject of baptism, were not only opposed, and often hated by others of the Protestant party, but were also the objects of severe persecution. This made a great difference in the feelings of the two bodies; and hence, many of those who were tinctured with what was called *anabaptism*, if they were of a sanguine and enthusiastic temperament, were very likely to be led astray; and especially if wicked, bold, and designing men came forward as their leaders, and took advantage of the public ferment, to propose and carry into effect plans under the pretence of religion, which were intended to complete the schemes of their own ambition.

In the next paper, it will be shewn how a few crafty, flagitious men seized the opportunity before them, to work on the passions and on the fears of the worst part of the inhabitants of *Munster*, by means which had no connection with their sentiments as *Anabaptists*; till their iniquity, as its natural consequence, brought down their destruction.

(To be continued.)

THE CLAIMS OF THE SABBATH.

To the Editor of the Baptist Magazine.

SIR,

I WAS gratified to observe, a short time ago, that many of the London ministers and other Christians who are ever forward in every good work, had formed the following resolution in reference to the Sabbath, "That conscious of the effects of personal example, we deem it our solemn

duty on the Lord's day to abstain from all the pursuits of worldly business, all visits of entertainment or ceremony, and all journeys not demanded by cases of urgency, or purposes of charity; and that in our families we will not require our domestics or dependants to engage in unnecessary occupations; and further, we pledge ourselves to use our best influence with tradesmen and others in our respective employ, to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country." My wish and prayer, Sir, is, that this noble example may be followed by every minister and Christian in every town and village in Britain. Sensible that the church of Christ can never be sufficiently alive to the powerful influence of example, and believing that the desecration of the Lord's day is too common among many professing Christians, I venture to send you a few abridged remarks on this subject from the pen of an eminent author to whom many of your readers have no access, at the same time earnestly requesting that some of your able correspondents will take up the subject in a way calculated to remedy this prevailing evil. My remarks on the Lord's day shall be founded on that striking passage in Isaiah lviii. 13, 14, from which we shall briefly mention, *The things from which we are to abstain, and the things which we are to perform.*

1. We are bound to abstain from sin in thought, conversation, and conduct. All who read the gospel know, or may know perfectly, that sin may be as easily and as extensively committed in thought, as in word or action; and that the real seat of sin is in the heart. With the reformation of the heart then, we must always begin our

duty. We may as easily and grossly profane the Lord's day, so far as ourselves only are concerned, by thoughts which are unsuited to its nature, as we can by any actions whatever. If our minds are intent on our business or our pleasures, if our affections wander after them, if we are cold and lukewarm with respect to our religious duties, if we regard with impatience the interruption occasioned to our secular concerns, then plainly we do not "esteem the Sabbath a delight," nor abstain from "finding our own pleasure." So long as this is the state of our thoughts, all our outward conformity to this precept will be mere hypocrisy! The Sabbaths, and the calling of assemblies among persons who act in this manner, will be such as God cannot away with, and their solemn meeting will be iniquity.

The heart gives birth to all the movements of the *tongue*. We profane the Lord's day whenever we employ the time in *worldly conversation*. Such conversation in the passage is styled "*speaking thine own words*." Here the conversation, like our thoughts, is directed indifferently to subjects of business and of pleasure; and in both cases the sacred day is subverted, and so far as the conversation extends, is changed from a holy into a secular day. God is robbed of his rights and of his service; and all are prevented from attaining, and from a disposition to attain, the holiness which is indispensable to salvation. There is no way in which the Sabbath is more easily, more insensibly, more frequently, and more fatally violated than this. Multitudes of persons, of sober and well-meaning dispositions; nay, multitudes, as there is too much reason to fear, of professing Christians, beginning

with religious subjects, slide imperceptibly toward those which are considered as moral, in such a degree as scarcely to differ from religious ones; and thence to mere matters of amusement or business. Such persons, before they are aware, find themselves occupied in conversing about the affairs of the neighbourhood, the strangers who were at the meeting, news and politics, and the seasons, the crops, the prospects, the affairs of the family, and innumerable other things of a similar nature. The next step is ordinarily an habitual employment of this holy day in open, cool, and self-satisfied conversation about business; schemes of worldly pursuits, bargains, gains, losses. It is not to be understood that Christians go all these lengths. It is my real belief, however, that they go much farther than they are justified; and, by so doing, fail in this manner, of their duty, their proper improvement in the Christian life, their proper exemplariness of character, the evidence of their piety, the peace which would accompany them, and the joy in which their Sabbath would delightfully terminate.

The profanation of the Sabbath by actions is seen and acknowledged by all decent men, who acknowledge it as a day consecrated by God himself. The common and favourite modes of profaning the Lord's day in this way, are spending our time in dress, in ministering to a luxurious appetite, in walking or riding for amusement, in writing letters of friendship, in visiting, in reading books which are not of a religious, but merely of a decent character, and ultimately those which are formed to be the means of amusement: the end of such progress is not seldom the devotion of this sacred day to downright business. Per-

sons who go thus far occupy the time in writing letters of business, posting their accounts, visiting post offices, making bargains, transmitting money to their correspondents, going or sending to markets, making journeys, at first with, and afterward without pretences of necessity. This is called, in Scripture, *doing our own ways*, a man's way being the customary course of his life. All these things, whether existing in thought, word, or action, are called *our own*, in contradistinction to those of God.

Having briefly pointed out from what we are called to abstain on the Lord's day, I notice *the duties which we are to perform*. These are generally all the offices of religion. Good men in ancient times entered on the Sabbath day into the house of the Lord with praise and prayer. "They feared God in the assembly of his saints, they praised him for his mighty acts; uttered abundantly the memory of his great goodness, and sang of his righteousness; they went on from strength to strength, every one of them appearing in Zion before God; they esteemed a day in his court as better than a thousand. Their souls longed, yea, even fainted for the courts of the Lord's house; their heart and flesh cried out for the living God." Accordingly, the Lord God was to them a sun and shield. He gave them grace and glory, and withheld from them no good thing."

In the same manner, the early Christians esteemed the Sabbath a delight, and the holy of the Lord honourable. In the times of the apostles, they continued in fellowship, in prayer, and in breaking of bread. They sung psalms and spiritual songs; they prophesied; taught the doctrines of the Scriptures; uttered and interpreted re-

velation; and collected alms for such saints as were in peculiar circumstances of distress. All these examples abundantly shew us, that good men, during the ages of inspiration, steadily accorded with the spirit of this passage, which required the Jews to count the "Sabbath a delight, the holy of the Lord honourable."

What was *their duty* is *ours*: all these solemn services, therefore, and others connected with them, it is incumbent on us to perform in "*spirit and in truth*." We are to "join ourselves to the Lord; to love the name of the Lord; to keep the Sabbath, from polluting it; and to take hold of his covenant." As faith cometh by hearing, and hearing by the word of God, we are to be found conscientiously filling up our places in the house of God, except from unavoidable necessity, and there to present our prayers and praises from the heart to the throne of infinite mercy, through that Redeemer, whose divine presence we may then confidently expect. On this holy day, also, we are bound to perform the various private duties of religion. The worship of the family and of the closet are the duty of all families, and of all individuals, every day they live; so also is reading of the Scriptures, self-inspection, and meditation on divine truth; but on other days worldly business must necessarily occupy a great portion of our time, and while our thoughts are engaged by secular pursuits, it is impossible they should be also engaged with that intenseness essential to our duty and spiritual welfare. On the Sabbath, however, we are withdrawn from all worldly occupations; a solemn pause is made in the business of life; and a happy season of leisure is furnished to us for obtaining our salvation.

PHILEMON.

R E V I E W.

Oriental Translations of the Scriptures. Asiatic Journal, No. CLXV. for September, 1829. pp. 297—307. Parbury and Co.

Defence of the Serampore Mahratta Version of the New Testament, in Reply to the Animadversions of an anonymous Writer in the Asiatic Journal for September, 1829. By W. GREENFIELD. pp. 78. Price 2s. Bagster.

AMONG the various features which distinguish the Missionary operations of the present day, there is none more encouraging, or which affords a clearer indication that, under the divine blessing, their results will be permanent and extensive, as well as beneficial, than the laborious attention which has been devoted to the great object of enabling the heathen to read, in their own tongue, the wonderful works of God. It may be justly questioned, whether any nation under heaven will ever renounce idolatry, and embrace the true religion, in consequence of oral instruction merely; and even if such an event were to happen, there could, obviously, be no adequate security against the most dangerous and fatal errors, while the new converts were solely dependent upon such partial and defective means of information. But give them the Holy Scriptures, and they will have the means of comparing both the doctrines and the conduct of their teachers with the unerring standard; while the circulation of these authoritative records will serve to perpetuate impressions already made, and to awaken curiosity and a desire for information, among those by whom the voice of the living missionary has never been heard.

The progress that has been made in this most important, but uninviting department of evangelical labour, by Dr. Carey and his associates at Serampore, is well known, and has often been mentioned with feelings of gratitude to that gracious Being from whom the ability

and inclination for this particular service are derived, and with deserved commendation of the labourers themselves. Two or three lines are sufficient to tell the world, that by the persevering efforts chiefly of one individual, translations of the New Testament have been completed in *twenty-five* languages; in *six* of which the Old Testament also has been printed and put into circulation. But what imagination is able to grasp the glory which shall redound to God, and the felicity which shall be enjoyed by man, directly and indirectly, in consequence of the fountain of living waters being thus unsealed, for the use of so many millions of the human race!

It is readily granted, however, that in proportion to the utility and importance of the work of scriptural translation, is the necessity of suitable qualifications on the part of those who undertake it. They should be men deeply imbued with the spirit of reverential attachment to divine truth, ever mindful of the solemn responsibility of the task they have undertaken, and always intent upon the one object of transfusing, with the utmost possible fidelity, the precise meaning of the sacred page into the language enriched, for the first time, with the oracles of God. If to these essential requisites are added a competent acquaintance with the original Scriptures, with the science of philology generally, and with the dialects into which the versions are made, a satisfactory result may safely be anticipated; though, with the utmost care, and after using every precaution, the primary attempts in a new language will necessarily be imperfect.

Few, we believe, would be found to question the *moral* qualifications of the Serampore translators, but, almost from the commencement of their labours, many doubts have been entertained, in certain quarters, as to their *literary* competency to the mighty task they

have undertaken. But this circumstance has probably been of benefit, as inducing more rigid circumspection in the conduct of the work itself, while it has led to such ample explanations by Dr. Carey and his associates, of the mode in which it has been performed, as have, we think, afforded very general satisfaction to the Christian public.

With a single exception, we believe that the Serampore translators have been allowed, for several years past, to pursue their useful labours without molestation. That exception occurred about two years ago, in the shape of a remonstrance, transmitted by certain individuals in Bengal, to the Committee of the British and Foreign Bible Society, complaining that Dr. Carey had translated the word βαπτίζω and its derivatives, by terms equivalent to the English word *dip*, or *immerse*, and soliciting the Committee to interfere, and secure for the term in question the same *convenient* obscurity in the oriental versions which it has long enjoyed in our own, and several other of the western. What the result of this perplexing application has been, we are not precisely aware; but we shrewdly suspect that the first of the two publications at the head of this article, originated in the disappointment felt by the writer at finding the sentiments of the memorialists were not responded to as fully and as promptly as in his opinion they ought to have been by their friends in Earlstreet.

The Editor of the Asiatic Journal has not favoured us with the name of the gentleman whose critique has been inserted in his pages, but we are informed that he is "a clergyman of the Church of England, resident in the Bengal provinces, well known for his critical acquaintance with the Sanscrit and other Hindu languages." His name, indeed, might be given, "as a guarantee for the fidelity of his remarks;" besides which, it seems, he is "employed in the very desirable, but laborious office, of endeavouring to settle a standard for the expression of theological notions in the languages of India." By whom he was appointed to this of-

fice, or by what authority these standard expressions are to be enforced, does not appear; but we are ready to think there will henceforward be but one opinion as to his fitness for the office in question, and that something beyond the enunciation of his name will in future be required "as a guarantee for the fidelity of his remarks."

The particular object of this author's animadversions is Dr. Carey's Mahratta version of the New Testament, the first edition of which was published in 1811, after having been seven years in preparation. But his censures are not confined to this translation alone: he exclaims loudly, at the very outset, both against the translators and the Bible Society, for circulating "translations which swarm with every fault of taste and criticism, shock common sense, and are at this moment, after multiplied editions, exactly fit for—the worms."

But what else could the public expect? The Bible Society have been encouraging, according to our author, "a set of narrow-minded, tasteless, money-making bigots," namely, "the Serampore anabaptists;" and therefore its conductors are "guilty of a gross and unpardonable dereliction of duty." Should this language sound a little harsh and intemperate, we are afterwards consoled by the assurance, that the writer intends not "the slightest disrespect to the missionaries at Serampore." Still, he adds, "I am ready to stake my reputation on what I say of the Serampore versions;" and yet, as it afterwards appears, from his own shewing, he had not examined them. "I fear," he remarks, after having adduced his proofs of the worthlessness of the Mahratta version—"I fear, that were the other versions of Serampore also examined, they would all be found to have been executed in exactly the same manner."

But although such palpable inconsistency, and such clear proofs of violent prejudice, to use no stronger term, may justly excite suspicion as to the competency of our author to criticise any of the versions he thus bitterly condemns, it would be unfair to conclude that he was completely ignorant of the matter.

One of the versions, the Mahratta, he has examined, with "much trouble, by the assistance of the original and the English translation;" and he has detailed the result of his examination. This is as it should be. Nothing is easier than to indulge in sweeping charges and indiscriminate invectives, and with many it will be sufficient if a "clergyman," describing himself as "not among the worst Sanscrit and Bengali scholars," stakes "his reputation" upon their truth; but when particular words and phrases are specified as erroneous, or remarks are offered upon the idiom or grammatical construction of a language, the critic affords a tangible opportunity to measure the extent of his knowledge, and the soundness of his judgment. Dr. Carey, certainly, will have no reason to complain that his opponent has taken this course in the paper, now before us.

To follow this critic through all his remarks on the Mahratta version, would lead us much beyond the limits of a review, and yet they are not very susceptible of abridgment. He commences by roundly asserting, that "the language is not Mahratta, either in all its words, its construction, or its idiom; and hence it is quite unintelligible to all persons whose vernacular dialect is Mahratta." In proof of this, he refers, first, to the uniform omission, by Dr. Carey, of the final vowel of neuter words, and the *anuswar*, or nasal breathing, which marks both the number and the gender; and then proceeds to a series of remarks on the first thirty-six verses of the Gospel of St. John, in which he professes to detect errors, which, if really existing, would certainly detract greatly from the value of the translation. The third verse, for instance, he affirms, "literally re-translated, is as follows: *Every thing was formed, the production of them, and amongst so many of it formed not one thing, even was formed distinct from them.*" "The first part of the eighteenth verse is thus translated: *No one having seen has ever found God.*" "In the twenty-fifth and following verses the sect of the translators ap-

pears, for they have rendered to 'baptize' by a phrase compounded contrary to the idiom of the language, but which can signify nothing else than *to give a dipping, or immersion.*" "The thirty-second verse presents this most extraordinary and highly irreverent translation: *I saw descending from heaven the Spirit like an owl.* The word has no other meaning." "In the thirty-sixth, as well as in the twenty-ninth verse, the expression, 'Behold the Lamb of God' is translated *Behold the young of the sheep of God.*"

After descanting on these and some minor particulars, our author sums up his remarks by coolly explaining the origin of so many egregious blunders on the part of Dr. Carey and his fellow-labourers. They proceed, it appears, "from an imperfect education;" and might have been avoided, "had they studied the first principles of philology, and acquired a conversancy with two or more languages, or even with their own mother tongue and any Indian dialect." This point being thus disposed of, the remainder of the article is occupied in detailed explanations of the mode in which the critic would render the theological terms *Baptism, Trinity, and Holy Ghost*; to some of which we may have occasion again to refer, in noticing the "Defence of the Serampore Mahratta Version."

This latter production, we learn from the preface, originated in the request of a friend who submitted the article in the Asiatic Journal to the perusal of Mr. Greenfield. His suspicions of the writer's inaccuracy having been roused by the bitter spirit and palpable inconsistencies which pervaded the critique, he proceeded to a careful examination of the various charges advanced against the translation in question. The result is now before the public, and we are persuaded that the candid and unprejudiced will feel that Mr. Greenfield has rendered a valuable service to biblical literature, in exposing so completely the ignorance and misrepresentations of this anonymous critic.

In pronouncing our deliberate opinion as to the success with which this learned

author has vindicated the Mahratta translators, we do not pretend to an actual acquaintance with the language itself. Indeed, the extensive provinces where it is vernacular were never brought under British control prior to the treaty of Bassein, in 1802, and we believe that all attempts to fix the pronunciation and orthography on just philological principles are subsequent to that date. Hence, it is probable that very few indeed among the oriental scholars of Europe can have acquired a knowledge of this dialect. It is, however, derived from the Sanscrit, and approaches so closely to the Bengalee and Hindosthanee, that in a Mahratta translation of the Lord's Prayer, twenty-nine of the words are the same as in these languages. Hence, when the College of Fort William was founded, in 1804, Dr. Carey, whose previous acquaintance with the parent and cognate languages was well known, was appointed Professor of the Sanscrit, Bengalee, and *Mahratta*.

In the mode of constructing his "Defence," Mr. Greenfield has judiciously adopted a plan which renders the subject intelligible, and in a high degree satisfactory, even to the mere English reader. After shewing from the publications of the Serampore missionaries, what care and circumspection were employed by them in their arduous work, and quoting the full and positive testimony of Rung-Nath, Chief Mahratta Pundit to the Hon. East India Company, who affirms—"The Holy Book which you have translated into the Mahratta language is correct; all the

Mahrattas will understand it; of this there is no doubt"—Mr. G. proceeds to a distinct investigation of every instance in which the translation is censured, and disposes of each by a deliberate adduction of evidence, drawn from the cognate Asiatic languages, as well as from the very scanty existing sources of information respecting the Mahratta itself.

The alleged mistranslations of several verses in the Gospel of St. John, and in the first chapter of the Epistle to the Ephesians, are exposed by means of a literal interlineary version, like that of Arias Montanus; and it is shewn that several of the exceptions taken by the anonymous critic against the renderings, betray the grossest ignorance of oriental idioms in general, as well as of the Mahratta in particular. We cite, as a specimen, an instance where the censor, from apparent inability to distinguish the Mahratta numerals, had applied his animadversions to the wrong verse! The first sentence, our readers will perceive, is quoted by Mr. G. from the Asiatic Journal.

"The translation of the sixteenth verse it is impossible to reduce to any meaning whatever; and the word 'truth' of the original is not rendered."

"As our critic has not condescended to adduce either the original or the Mahratta version in support of this statement, I shall supply this omission. The Greek, then, of the sixteenth verse of the first chapter of John is thus written: *Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος* which is thus rendered by the Serampore Mahratta translator:

त्याचने	पूरांने	हो	असी	अपचे	पाप्ने	अचें	अणी	गुणाचे
His	fulness-o.	even	we	all	obtained	have,	and	of-grace
अनुक्रमेने	गुणही	पाप्ने	अचें					
by-a-succession	grace-even	obtained	we-have.					

That is, 'Even of his fulness we all have obtained; and by a succession of grace, even grace have we obtained.' Here all is perspicuous and intelligible; nor has any difficulty been experienced in eliciting this sense. So much for our opponent's first assertion, that 'it is impossible to reduce it to any meaning whatever.' But, the

reader will naturally inquire, 'Where is the truth, the *original* truth?' Ah! reader, truth is not easily found; nor does she dwell with the sons of pride. If thou wouldst find her, 'seek her as silver, and search for her as for hid treasure.' Take, then, the ponderous tomes of Mill, of Wetstein, and of Griesbach; and ask the host of ancient trans-

lators. But one saith, 'She is not with me;' and another saith, 'She is not with me.' Suffer me, therefore, gentle reader, 'to lead thee in the way of truth.' Turn thine eyes upon the *seventeenth* verse of this

chapter, and she will gladden thy sight, and rejoice thy heart; for thus it is written: "Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ Χριστοῦ ἐγένετο." In Mahratta,

मंसी मोरावे ध्याने प्रपस्था पीछी गेछ पननु स्रपा यणी

For of-Moses by-means the-law given was, but grace and

स्रपा योऽखीएवे ध्याने प्रपस्था

truth of-Jesus-Christ by-means came.

"That is, according to the English idiom, 'For the law was given by means of Moses; but grace and truth came by means of Jesus Christ.' Here, then, we find the word "truth," which this liberal and learned critic accused the Serampore translators of having omitted. A more gross and palpable blunder it would be difficult to find; which is only equalled by the evil spirit that it betrays. Here we have a man professing himself to be most intimately and critically acquainted with the languages of the East, and proclaiming himself an uncompromising advocate of the integrity and purity of Scripture translation, condemning a version which it is evident he has not carefully perused; and, perhaps presuming upon the ignorance of his readers, stigmatizing as erroneous and imperfect the labours of men, who for a long period have been considered by every competent judge as unrivalled in oriental philology. Yet with all his profound learning, he seems unable to distinguish between

१६ and १७! I confess myself at a loss to perceive his 'Sanskrit and Bengali' learning; and fear I must leave his staked 'reputation' to the condolence of his prudent friend, whose discretion in concealing the pretender's 'name' cannot be too highly commended. The plain state of the case, then, is obviously this: Our learned opponent having confounded the sixteenth and seventeenth verses, endeavoured to invest the sixteenth with the sense of the seventeenth. Being unable to effect this, and not discovering the 'truth' of which he was in search, he imputed the blame to the Mahratta translator, instead of ascribing it to his own stolidity! Nor can he avail himself of the plea that 'sixteenth' is a typographical error for 'seventeenth,' for there 'truth' is found, in the Mahratta as well as in the Greek; and both it and the sixteenth verse are correctly and perspicuously rendered, according to the idiom of the language." pp. 35—37.

We intimated, towards the commencement of this article, our suspicion, that much of the soreness felt by our anony-

mous critic arose from the uniform practice of Dr. Carey to *translate* the Greek word βαπτίζω. Into this somewhat delicate point, the learned author of the Defence has entered with a fullness and impartiality worthy of his profound attainments as a Biblical scholar. He shews the absurdity of the term recommended in the critique, to designate the ordinance of Christian baptism, which, by associating the sacred rite with the Hindoo "Sangskars," would incur the imminent hazard of amalgamating the religion of Jesus with the abominable superstitions of Brahmanism; and then proceeds to demonstrate, that the obnoxious rendering not only strictly accords with the original, but is fully sustained by a great variety of other versions, both ancient and modern, as well as by the rubric, or statute law of the church of England itself. This part of Mr. Greenfield's performance, proceeding from one who wishes it to be distinctly understood that he is "neither a Baptist nor the son of a Baptist," is worthy the especial attention of all who wish to know their Lord's will, and it forms a refreshing contrast to the ignorant dogmatism which has sometimes been advanced on this much controverted subject. Our author, indeed, takes care to intimate that, in his opinion, "the quantity of water employed, or the specific mode of administering the rite, is of little consequence;" a remarkable proof, by the way, of the degree in which long-practised errors blunt the mental perception: for he afterwards himself remarks, with equal candour and correctness, that the original term "appears evidently to *exclude* the idea of pouring, or of sprink-

ling," and that "none has ever had the hardihood so to render it." But that very term constitutes and defines the authoritative enactment. To say, therefore, that any other action may be substituted for immersion, or that "the specific mode of administering the rite is of little consequence," is neither more nor less than to say, that it is immaterial whether the Lawgiver be, in this particular, obeyed or not.

It would surely be regretted by all but those who, to use the forcible expression of Dr. Campbell, "incline to correct the diction of the Spirit by that of the party," if, in the various translations of the sacred volume now making into foreign languages, the Greek word βαπτίζω should be retained as in our own, and several other of the modern European versions.* "This," as Mr. Greenfield justly remarks, "is obviously no translation; and but 'darkens counsel by words without knowledge.' It would naturally lead to the *pasch*, *azymes*, and other barbarities of the Douay version, which even the advocates of this mode would be among the first to deprecate; and instead of the poor heathen hearing 'in their own tongue the wonderful works of God,' they would be under the necessity either of studying Greek, in order to understand the real sense of the terms employed, or be content with the interpretation of their teachers."

Our author sums up his remarks on this subject, in the following just and liberal terms:—

"I trust that these observations will suffice to exonerate the Serampore missionaries from the charge of bigotry and sectarianism, in thus conscientiously rendering βαπτίζω to *immerse*. Bigotry, that is, 'blind zeal, or prejudice,' they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many an-

cient and modern translations as the foundation upon which they have grounded their version; nor can they consistently be charged with 'sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others; together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring, or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient and a very extensive one. It should be remembered, that the question respecting the *mode* of administering the rite of baptism, is a very different thing from that respecting the *subjects* of baptism, or that of pædo-baptism and adult-baptism. Concerning the latter, our opponent brings forward no charge, nor even insinuates that the Serampore translators have ever corrupted or misrepresented a single passage to suit their own peculiar views on this topic.

But there is another point of view in which the opponents of the Serampore missionaries should consider the subject; and one which involves the most important consequences. Before they 'arraign the British and Foreign Bible Society, as guilty of a gross and unpardonable dereliction of duty,' in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid; they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore missionaries, because they have rendered βαπτίζω to *immerse*, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito Syriac version, the Arabic versions of the Propaganda, of Sabat, &c.; the Ethiopian, the Coptic, and other versions, must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths forever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust;' and from a splendid temple, in the service of which the whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security: contract this within narrower limits, and it falls into ruins." pp. 43—45.

* We understand, that in the version of the New Testament into the Polish Hebrew, lately executed by the London Society for Promoting Christianity among the Jews, the word מִבֵּל to *immerse* is invariably used. The fact is highly honourable to the character of that Society.

This last paragraph will commend itself, we doubt not, to the judgment and consciences of the respected individuals whom it principally concerns. We are inclined to think that no pecuniary assistance has, for some time, been voted to the Serampore translators, but should be loth to indulge the suspicion that a grant has been rendered contingent on the compliance of Dr. Carey with the modest demand of his anonymous assailant, and the other Bengal memorialists. We are far from being in the confidence of the venerable Professor, and make not the slightest pretensions to a prophetic spirit; but we feel perfectly assured he would reject, without hesitation, any attempt, from whatever quarter, to interfere with his conscientious convictions of the meaning of the Scriptures of truth. William Tindal, the Carey of his age, solemnly avowed, "I call God to record, against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me;" and we are confident that such a declaration would equally befit the lips of our modern translator. The question, therefore, is fairly *sub judice*; and the religious public at large await, with more interest than probably they are aware of, the decision of the Committee of the British and Foreign Bible Society, on the important question thus forced on their attention.

We cannot take leave of Mr. Greenfield, without tendering him our cordial and respectful thanks, for the labour bestowed on the subject of his investigation; and expressing our earnest hope that he may long be spared to devote his rare talents and extensive acquirements to the cause of sacred literature.

A Letter to the Pastors of Baptist Churches in London and its Vicinity, pleading for the repeated Observation of Seasons of extraordinary Prayer, and more especially with reference to Friday, April 9, 1830. By EDWARD STEANE, Camberwell. 8vo. pp. 15. Price 6d. Holdsworth and Bail.

THIS Letter is very creditable both to the head and the heart of its sensible and pious author. Upon the grounds of the fervour manifested by the churches on former recent occasions, and the benefits which resulted from those meetings, some of which are enumerated, it is powerfully recommended that similar meetings be held on the 9th of April, and on some day immediately preceding our annual Missionary Meetings in the month of June next.

We imagine we hear some strict Dissenter exclaim, "What! have a meeting for prayer and humiliation on *Good Friday*? Did you never read then the 'History and Mystery of Good Friday'?" O yes, we certainly have, and most entirely approve of the sentiments of that sarcastic exposure of Church holidays; and yet we are of opinion, that on account of the leisure afforded by the national observance of that day, no better use can be made of it than by seizing the opportunity for "regarding it to the Lord," in the way so opportunely and religiously recommended in this pungent appeal.

We most cordially recommend this address as worthy the attention of the pastors of *all* our churches throughout the land, and most ardently desire that its recommendations may be seriously and extensively regarded.*

* We are happy to be able to refer our readers to the Intelligence department of this Number where they will perceive that the object of the above discourse is likely to be realised.

NEW PUBLICATIONS.

1. *An Essay on Justification by Faith, in an Exposition of Romans iii. 19--31, with an Appendix, containing articles on Pardon and Justification; Faith accounted for righteousness; The imputation of sin and righteousness; Christ as a propitiatory; and Justification by Works.* By George Barclay, Minister of the Gospel, Irvine. Also, by the same Author, Second Edition of "*Strictures on the Notes and Recollections of Two Sermons of the Rev. Mr. Campbell of Row.*"

2. *The Pulpit, Vol. XIII, containing upwards of Fifty Sermons on important Subjects, by the most popular Preachers of the age; original Essays, select Reviews. Poetry, &c. &c.*

3. *Memorials of Practical Piety, as exemplified in the lives of Miss Marianne Beuzeville, and Mrs. Bridget Byles. By their sister Esther Copley.*

4. *The Friend and Companion of Youth. In two Parts.* By Thomas Hutchin.

5. *A Brief Account of the Life and Happy Death of Mr. Thomas Hearn Britton, late a Teacher in the Walworth Boys' Sunday School, who departed this Life, after a severe Illness of Fourteen Days, October 27, 1829, aged Twenty-five Years.* By an Intimate Friend.

6. *An Essay proving the Sanctification of His people to be the Will of God in the Gospel.* By John Holloway.

7. *The Causes of Declension in Christian Churches; a discourse delivered by Rev. John Arundel.* Price 1s.

8. *Mental Discipline.* By Henry Forster Burder. 2nd edit. 12mo. 5s.

9. *An Edition of the Old Testament, according to the Established Version with the exception of the Substitution of the Original Hebrew Names in place of the English Words Lord and God. Part I. royal 8vo. price 5s. Royal 4to. price 10s.*

10. *Counsels to a Newly Wedded Pair.* By John Morrison. Price 1s. 6d. boards; or in silk with gilt leaves. 2s. 6d.

11. *The Grammatical and Pronouncing Spelling Book.* By Ingram Cobbin, A.M. 2nd edit. price 1s. 6d. sheep.

12. *Common Scenes Improved. Part III.* By James Smith. 2nd edit. price 6d.

We are happy to find that Mr. Smith has been so much encouraged by the sale of

the two former parts of this useful work, to publish a third part also. He has proved himself very capable of turning "*Common Scenes*" to very useful purposes. He writes as one who is a close observer of what is passing around him; as a scribe well instructed in the mysteries of the kingdom; and as a good minister of Jesus Christ. The most instructive parts of this new tract are entitled "*Family Scenes*;" including "*Family Increase; Features; Worship; Order; Removals; Marriages; Mourning.*"

13. *The Doctrine of Baptism examined, and the Works of Brutus considered: wherein all the Arguments of that Author are confuted; interspersed with Grammatical Examples of all the Parts of Speech and Figures of Rhetoric appertaining to the Ordinance.* By Ben. Jones, P. A. Mön.

In the Press.

The Rev. George Croly has in preparation a complete History of the Jews in Ancient and Modern Times. In three volumes 8vo. The Work is expected speedily to appear.

Forty Family Sermons, by the Editor of the Christian Observer. 1 vol. 8vo. 12s.

The Rev. James Parsons of York, has a volume of Sermons in the press.

Notices of Brazil in 1828, 9. By the Rev. R. Walsh, LL.D. M.R.I.A. &c. &c.

The Three Histories. The History of an Enthusiast; The History of an Enervé; The History of a Misanthrope. By Maria Jane Jewsbury.

Chronicles of a School Room, or Characters in Youth and Age. By Mrs. S. C. Hall.

Sermons on Several Occasions. By the Rev. Henry Moore, Assistant for some years to the Rev. John Wesley, A.M. and now a Member of the Methodist Conference: with a Memoir of his Life and Christian Experience, from his Birth to the first Conference held after the Death of Mr. Wesley.

Sermons on Various Subjects. By the Rev. Joseph Edwards, B.A. Trinity College, Cambridge; Curate of Wattisham, Bricett, and Little Fenborough.

A Statement of the Nature and Objects of the Course of Study in the Class of Logic and the Philosophy of the Human Mind, in the University of London. By the Rev. John Hoppus, A.M.

OBITUARY.

MR. THACKREY.

On Sabbath, October 11, 1829, died Mr. Thackrey, nearly forty years a member, and during a considerable proportion of that period a deacon, of the Baptist church in Leeds. His departure was tranquil and serene: though not distinguished by any peculiar symptom of triumph or elevation of mind, it was free from the slightest indication of tremor or dismay. A steady, unwavering confidence in the Redeemer, whom he ardently loved, and whom he had aimed, through a long series of years, faithfully to serve, enabled him to meet the moment of dissolution with unruffled composure. Many times during the illness which immediately preceded it, he was heard to repeat, with evident tokens of delight, various passages of Scripture relative to the mode of acceptance with God and admission into heaven. Not many hours before it arrived, the writer of this brief notice, who watched his couch the last two or three days of his existence, put to him the following questions, to which he returned the subjoined answers, in as clear and forcible a tone as his debilitated state would allow:—"Is all well with you now?" "Yes." "Do you find Jesus precious to you, as he is to them that believe?" "Yes." "Can you look forward to heaven, through the merits of Jesus, with humble confidence?" "Yes." Consolatory, however, as his family and religious friends feel the assurance that he is now resting from his labours, they cannot but regret him. Distinguished by many very excellent traits of character, his removal, though a source of unspeakable gain to himself, must be regarded as a heavy loss to his domestic connections, to the church, and the world. To the latter especially, his life was a convincing proof, that an eminent degree of piety and the acquisition of a handsome secular compe-

tence, are by no means incompatible; and moreover, that the possession of the former is the best possible guarantee for a beneficial employment of the latter. What the benediction of Heaven on his mercantile transactions (which were ever conducted in such a guileless, honourable, and liberal manner, as insured him the warm admiration and unsuspecting confidence of all with whom he dealt) enabled him to acquire, he expended in acts of beneficence. From the time he quitted business till the hour of his decease, a period of some length, he never, the writer is justified in saying, attempted to obtain the slightest increase to his property, by any accumulations of interest, but uniformly, from a principle of conscience, devoted the surplus of his income, after defraying the moderate expences of his domestic establishment, to the amelioration of the temporal and spiritual circumstances of his fellow-men. There is scarcely an institution, religious or secular, local or general, having for its object the succour of distress, and the impartation of Christian knowledge, which he did not to the extent of his ability support. In him the necessitous of his own community in particular always found an affectionate brother and a sympathizing friend. Generosity, however, was not his only virtue. He was as meek, as humble, as unostentatious, as forgiving, and as studious of peace, as he was liberal. Governed by an ardent love for his Saviour, he was enabled through a protracted course, to maintain such a deportment both in the church and in the world, as secured him the unfeigned and heartfelt respect of all who knew him. Nor will he soon be forgotten by those who were more intimately connected or acquainted with him. "The memory of the just," as he most assuredly was, "is blessed."

J. A.

INTELLIGENCE.

DOMESTIC.

Recent Deaths.

On Friday, Feb. 5, the highly-esteemed pastor of the Baptist church in Nottingham, the Rev. J. Jarman, ceased from his valuable labours. He had not been confined to his room for more than a fortnight, during which period he endured the most excruciating mental and bodily suffering. His disease was only considered to assume a threatening aspect on the Tuesday previous to his death, when he became delirious, which prevented his friends from ascertaining the precise state of his mind during his later moments. But the recollections of the last public services in which he engaged, for he preached three times on the 23d of January, are such, observes one who heard him, "that it appears now evident his soul was disengaging itself from its clay tenement, and that he has ere this heard the voice of his divine Master, saying, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

His funeral, which took place on Thursday, the 11th, evinced the high estimation in which he was held by those who had long known him. His remains were taken from his house to the chapel in St. George-street, followed by nearly one hundred individuals, friends of his own, and of other denominations, including several ministers. The chapel was crowded by an attentive and sympathizing auditory. The Rev. Wm. Pickering prayed, read appropriate portions of Scripture, and delivered an affectionate address, portraying the faint outline of the talents and character of the deceased. His body was then conveyed to Mount-street burial ground, accompanied by a large number of spectators, and committed to the earth, when an appropriate prayer was offered up by the Rev. Joseph Gilbert.

Mr. Jarman was in the 55th year of his age. He was called to the pastoral office, over the church then meeting in Friar-lane, about six-and-twenty years ago; during which period the present commodious place of worship has been erected, the number of the members, both of the church and congregation, greatly increased, and the harmony of the community under his superintendence happily undiminished.

A Paper published in the place where he resided, bears the following pleasing testi-

mony to his character:—"We cannot but lament, in the decease of Mr. Jarman, the loss of one who was for years, in his public capacity in this town, 'ready to every good word and work.' His people have experienced an unexpected blow, in being deprived of his wise, prudent, and pious care; and his family weep for an affectionate husband, father, and friend."

We hope, in a subsequent Number, to present our readers with a more extended view of his life and labours.

Early on the morning of the 23d of January last, after a lengthened and severe affliction, departed from this mortal life, Mr. John Mundy, late of Bruton-street, Berkeley-square, in the 41st year of his age. Nearly his last words were, "We have peace with God, through our Lord Jesus Christ." He was buried in a family vault belonging to the Baptist chapel at Hammersmith, on the 31st, and on the following Lord's day, Mr. Pritchard, of Kerpel-street, where for some time past Mr. Mundy had been a member, noticed the affecting event, in a discourse founded on the above passage in the Epistle to the Romans.

CARTER LANE MEETING HOUSE, TOOLEY STREET, SOUTHWARK.

The ground occupied by the above Meeting-house being required for the approaches to the New London Bridge, this sacred edifice is to be taken down immediately. The last Lord's day of public worship therein, was Feb. 7th, 1830, and the last service, a prayer meeting, on the following Monday evening.*

The Baptist Church assembling in Carter-lane, was formed one hundred and ten years ago, out of a division in an ancient society that met for many years in Goat Street, Horsleydown. On the death of Mr. Benjamin Stinton, (who had succeeded Mr. Benjamin Krach,) the pastor of that

* The church and congregation will, for the present, assemble for divine worship, in the forenoon of the Lord's day, at the Meeting-house in Unicorn Yard, Tooley Street. Service to commence at half-past ten o'clock; and in the afternoon at the Meeting-house in Miles's Lane, Cannon Street, to commence a quarter before three.

church in 1719. Mr. John Gill was invited to preach as a candidate to succeed him in the pastoral office; but a difference of opinion arising, a division ensued, and the opponents of Mr. Gill kept possession of the Meeting-house. Upon this Mr. Gill's friends withdrew, and assembled in Crosby's School-room, Horsleydown. They were formed into a separate church, March 22, 1719—20, and on the same day Mr. Gill was ordained their pastor. In November following, Mr. Arnold was chosen pastor of the people who remained at the old place, and a few years after his settlement, they built the Meeting-house in Unicorn Yard.

Upon their removal, Mr. Gill's people returned back to the Meeting-house in Goat Street, and continued to assemble there for divine worship till 1757, when they erected the Meeting-house in Carter-lane. It was opened by Dr. Gill on the 9th October in that year, when he preached from Exod. xx. 24, "In all places where I record my name, I will come unto thee and I will bless thee." On the death of Dr. Gill, and the choice of the present pastor to succeed him, another division gave rise to the church in Dean Street, Tooley Street. About thirty-eight years since, the church assembling in Carter-lane had designed to have erected a new Meeting-house on a more extended scale, but not readily obtaining a suitable piece of ground for that purpose, they considerably enlarged their own place, which by the addition and alteration, formed a spacious, neatly finished oblong building, with galleries entirely around it. It had also a large convenient baptistry. In the vestry was placed a full sized three quarter painting of Dr. Gill, from which his best portraits are taken.

Dr. Gill died 14th October, 1771, in the 74th year of his age, and was interred in Bunhill Fields. The address at his interment was delivered by Rev. B. Wallen; and his funeral sermon preached 27th October 1771, by Dr. Samuel Stennett, from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith," &c. Dr. Gill, for the value and extent of his writings, may be considered as one of the fathers of the church. His natural and acquired abilities were very considerable, he possessed a clear and solid judgment, and an uncommonly retentive memory. For application and industry he had scarcely his equal. The number and extent of his publications are truly astonishing, especially if it is considered that they are not crude and hasty productions, but that they bear the marks of a learned and laborious mind accustomed to research, and fortified by solid reasoning. This praise will be awarded to him even by those who

differ from him in some of his religious opinions. While true religion and sound learning have a single friend remaining in the British empire, the works and name of Gill will be precious and revered. It is recorded that he preached a weekly lecture for thirty years, and was absent only three times the whole term.

There is a Latin inscription upon his tomb-stone in Bunhill Fields, of which we here insert an English translation.

In this sepulchre
Are deposited the Remains
of JOHN GILL,
Professor of sacred Theology.
A man of unblemished reputation,
A sincere disciple of Jesus,
An excellent preacher of the Gospel,
A courageous defender of the Christian faith;
Who,
Adorned with piety, learning, and skill,
Was unwearied in works of prodigious labour,
For more than Fifty years.
To obey the commands of his great Master,
To advance the best interests of the Church,
To promote the salvation of men,
Impelled, with unabated ardour,
He put forth all his strength.
He placidly fell asleep in Christ
The fourteenth day of October,
In the year of our Lord 1771,
In the 74th year of his age.*

It is remarkable that during the 110 years this church has been formed, there have been but two pastors; the present, after preaching to the church about one year on trial, was ordained at Carter-lane on 11th November 1773, and is still living in active usefulness. G. B.

DAY FOR HUMILIATION AND PRAYER.

At a numerous meeting of the Ministers of the Baptist Denomination in and about London, specially convened at Fen Court, Feb. 14, 1830, Dr. Newman in the Chair. It was resolved to recommend to the churches of which they are severally the pastors, to spend Friday the 9th of April next, in humiliation and extraordinary prayer; more especially with a view to implore the pouring out of the Holy Spirit upon the church and the world.

J. B. SHENSTON, Sec.

We should feel it quite unnecessary, even if our limits did not prevent it, to

* For some domestic anecdotes relative to this venerable individual, the reader is referred to our last volume, page 148.

add a single word of our own to urge this recommendation—a recommendation we are satisfied, which will find a ready response in every pious bosom.—ED.

BURNING OF HINDOO WIDOWS.

On Thursday evening, Feb. 18th, Mr. Protheroe presented a petition to the House of Commons, from the ladies and female inhabitants of Worcester, praying that an effectual stop should be put to the burning of Hindoo Widows. As he saw his hon. friend, the member for Corfe Castle, in his place he begged leave to ask, for the satisfaction of those who had entrusted him with this petition, and of other persons who took an interest in the subject, whether the report which had gone abroad, that the Indian Government intended to abolish the practice of burning Hindoo widows was correct?

In reply Mr. G. Banks said, "he had a few nights ago, laid a paper on the table relative to this subject; and a report relative to it would also be speedily laid before the house. The statement in the newspapers respecting an order of the Governor-general, forbidding the practice, was not confirmed by any official document that had come home. But there was great reason to believe, from the information of individuals to whom the sentiments of the people of India were known, that a considerable change had taken place in their feelings; and that, at no great distance of time the practice would be abolished. But the hon. gentleman must be aware that no step should be taken that would offend the religious prejudices of the natives. Nothing would be done by the government in haste: but they most seriously wished that the object of the petitioners might be carried into effect."

Notwithstanding the hope now generally excited, that this horrid rite will be speedily abolished, it is not desirable to relax in any of those efforts which are adapted to hasten its consummation. Amongst the petitions now presenting to parliament for this purpose, we are happy to find some from that sex whose sympathies must be supposed to be peculiarly alive on this subject, and who, touched by the urgency of the case, are coming forth from their accustomed retirement, clad in the veil of modesty, and in a tone of amiable commiseration to express their feelings, and to solicit on behalf of these daughters of oppression the protecting shield of a British and a Christian government. The following is a copy of a petition from the female part of the congrega-

tion in Eagle Street, London, adopted at a meeting, Feb. 1st, and numerous signed.

To the Right Honourable the Lords, &c.

The humble Petition of the Females of the Congregation of Protestant Dissenters, meeting in Eagle Street, London.

Sheweth,

That your Petitioners in humbly and respectfully approaching Your Lordships, are fully aware that it is unusual for persons of their sex, to express opinions on matters of legislation; nor would they have petitioned on any other subject than that of humanity.

That a number of widows amounting to five thousand of their fellow-subjects in India, and who had an equal right to the paternal protection of the British Government, should have been suffered to immolate themselves, in the short space of four years, (viz. from 1819 to 1823,) upon the funeral pile of their respective husbands, is a consideration deeply afflicting to your petitioners, and which calls forth the expressions of their heartfelt commiseration.

Sensible as they are of the benefits which themselves have derived from Christianity, your petitioners cannot account for the infatuation discovered by the horrid practice of the Suttee in India, but from the consideration that those degraded idolaters are ignorant of the law of God, "*Thou shalt do no murder*," and of the inspired precept, "*Do thyself no harm*"

Your petitioners, therefore, most earnestly implore Your Lordships speedily to adopt such measures as you may deem sufficient to abolish for ever, a practice alike repugnant and revolting to the dictates of humanity and the maxims of religion.

And your Petitioners shall ever pray.

NEGRO SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

Will you permit me to call the attention of your readers to a subject which ought to be felt deeply interesting by every friend of humanity, and especially by every Christian? I mean, NEGRO SLAVERY,—a subject, on which sufficient feeling has not been manifested by Christians as such, and on the grounds of religion.

Twenty-three years have now elapsed since the abolition of the trade; and what has been done towards extinguishing the state of slavery? Nothing. Not only does it still continue the most flagrant reproach to us as a Christian nation, but no measures have been adopted to assure us that it shall ever cease. Not only does it still exist, but it exists with gratuitous cruelties and abo-

minations, which are destroying the souls and bodies of our brethren.

After years of exertions and petitioning, the Legislature, in 1823, came to certain resolutions, declaring that slavery ought now to be mitigated, and at some future time abolished. This was an important step. But it had always been said, and was then most strenuously urged by the Colonial party, "Do not force the local legislature. Advise and expostulate, but let them act for themselves. They will listen to all that is reasonable. Trust to their good sense and good feeling, and you will find them willing co-operators in the work of improvement." It was well known by the opponents of slavery, how little such assurances were worth; for the very same things were said previously to the abolition of the dreadful trade; which, however, would have continued to this day, with all its horrors, had not Parliament determined and legislated, rather than recommended. However, it was resolved that regulations should be sent out by our Government to the Crown colonies, and recommendations of similar measures to the chartered colonies. These recommendations, it is well known, suggested means of religious instruction, abolition of Sunday markets, admission of slave evidence, marriage instead of indiscriminate concubinage, security for slave property, abolition of the cart-whip as a stimulus to labour, and also (as to females) as an instrument of punishment.

To these most necessary alterations, the approbation of the West India body in England was previously obtained. Indeed, Lord Bathurst affirmed, that the measures had, in almost every instance, been recommended by the principal planters resident in the country;* so that they were not only under the general obligation to give effect to them, which arose from the nature of the case, but their faith was engaged by a pledge.

All this was in 1823. It was understood that the Colonists should have a year or two allowed them to comply, before Parliament should consider them contumacious, and proceed to enforce what in tenderness they then only recommended. But six years and a half have now elapsed, and what has been done? Have the recommendations been adopted? No, not by a single island. Has any one single recommendation, out of the twenty, been adopted? No. It is not too much to assert, that in all the Colonies the most important regulations have been slighted or rejected. In some, there has been an illusory compliance, more resembling insult than obedience, for instance, in Nevis, slave-

evidence is admitted—but not against the owner, manager or director! Some provision is made for marriage—but not so as to alter the relation of master and slave, or give the husband any authority over the wife, children, &c.—(that is to say, they may be sold apart, and separated for life.) In several islands, Sunday-markets are decreed to be abolished; but no time is given to the slave, in lieu, to cultivate his little ground, on which he partly depends for subsistence. In a very few colonies indeed, (not even in the crown colonies,) is any one alteration effected, fully, honestly, and *bonâ fide*.† Speaking in general, and with very few and slight exceptions, there are still no efficient means of religious instruction‡ provided in consequence of the Resolutions of Parliament; (for I cannot consider the Episcopal establishment as any important exception, so far as the slaves are concerned, however the Europeans may be benefited.) Sunday markets continue; the evidence of slaves is excluded; no sufficient provision is made for marriage; families may be separated, either by the owner, or upon a compulsory sale by his creditor; the cart-whip is continued, and even to females; and no provision is made for the termination of slavery, at any time, even the most distant.

What then is to be done? This may be done, and this will be effectual. Let all who have before expressed to Parliament their desires on this subject, again petition, not only in the present session, but in every session until the object be accomplished; and also (which is the more particular object of this letter,) let all who profess the Gospel take up the matter with serious and fixed determination, as a duty of humanity, which religion solemnly imposes on them. Surely in this thing, as professing Christians, we have been guilty.

If the two or three millions of dissenters in England had constantly and resolutely come forward as *Christians*, petitioning Parliament in every session, and manifesting a determination never to relax till the dreadful system should be annihilated,—they would have been followed by the serious members of the Establishment; the Society of Friends would have been in the foremost ranks in the same cause; and Government could not have resisted the appeal. But we have neglected our duty, and 800,000 of our fellow-creatures are, in soul and body, suffering for our supineness.

Let all dissenters, then, at once prepare to petition Parliament, *early in the present*

† See a particular statement of what has been done in each colony, in the Anti-slavery Reporter, Nos. 28. 31. 38. 43. 52,

‡ See on this important subject, No. 56 of the Anti-slavery Reporter.

* See Anti-slavery Reporter, Vol. I. p. 130.

session, to take decided measures to carry into effect their own Resolutions of 1823. Let every congregation send up a separate petition from itself; and if the dissenters generally are faithful to their duty, and exert their influence, and shew a determination to persevere, session after session, in petitioning with a righteous importunity for this most worthy object, they will manifest the good influence of Christianity, and the great cause of humanity will succeed.

February, 1830.

J. L.

STEPNEY ACADEMY.

On Tuesday evening, January 15, the friends and supporters of the Stepney Academical Institution held their Annual Meeting, at the King's Head, in the Poultry, when the Treasurer, W. B. Gurney, Esq. took the Chair.

After a prayer had been offered up by the Rev. J. Elvey, the Chairman introduced the business of the evening. The Report was then read by the Rev. E. Steane, the Secretary, and the customary Resolutions were unanimously passed. We call the attention of our readers to the following Abstract of the Report, as setting before them the present circumstances of an Institution, which we are unceasingly desirous to recommend to their patronage.

It appears, that during the past year, 19 students have been pursuing their studies under the able superintendence of their tutors. Four of them have completed their term of residence, and are now actually engaged in the ministry, and another has obtained an exhibition to the University of Edinburgh.

There are at present 17 young men in the College.

Since the last Report, the new buildings have been finished. They comprise a dining-hall, library, and 24 studies, with the necessary apparatus for heating them. A part of the old premises has been converted into bed-rooms. The Committee have also proceeded with the erection of a chapel, which it is expected will be opened for divine worship in the course of the spring. These measures, have of course, involved a considerable expenditure. About 800*l.* yet remains to be provided upon the building account, and the Treasurer is 342*l.* in advance upon the current expences of the Institution.

The friends of an educated ministry, (and where are those persons who now prefer a ministry destitute of the advantages which education can confer?) will feel this statement to be in itself, without any accompanying argument founded upon it, a powerful appeal to their generosity; and we cannot permit ourselves to doubt that they will re-

spond to it with renewed proofs of their munificence. We observe in the Treasurer's account, that while the total expence of the year amounts to about 1,640*l.*; the Annual Subscriptions have realized only 297*l.* 19*s.* 6*d.*, and the Congregational collections, with the exception of that made after the Annual Sermon, to no more than the diminutive sum of 9*l.* 19*s.* Only one church in London, or its vicinity, has in this manner contributed to the funds. This is not the place for entering into prolonged observation upon the subject; or we would plead with the members of our denomination in the metropolis generally, and especially with the respective pastors of our churches there, not to suffer the current year to close with the report of similar facts. And this pleading, we should also extend to those churches in the country, of which there are not less than 40, whose pastors were introduced to the ministry under the nurturing auspices of this Institution. We trust, that when this notice shall be read by them, they will allow it to have an influence upon their future feelings towards its claims.

It may be proper to add, that the Meeting passed a Resolution to hold another General Meeting of the subscribers and friends in the month of June next, at the College, when all who take an interest in its prosperity will have the opportunity of inspecting the new buildings and premises generally.

THE LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

It is with unfeigned pleasure I inform your readers, that the London Baptist Building Fund is still making advances towards prosperity. It is true, some of our subscribers have been removed by death since our last annual meeting; but others have come forward and filled up the ranks. Yet the number composing the Society, is comparatively so small, that the good we hoped to effect is as yet but partially secured. About 1100*l.* per annum is raised, but it will be known with regret, that not more than 190 in and near this metropolis subscribe to the Institution. This small body forms a shield to protect the amazing number who do not subscribe, from applications, at least in a very considerable degree; while others, we fear, most unjustly excuse themselves from assisting, when personal application is made to them, on the ground of such Society's existing, who nevertheless withhold from it their support.

From such causes our number of applications by letter continually increases, nor can we by any means overtake the number already on our hands. This consideration

led the Society at their last half-yearly meeting, after very mature deliberation, to adopt the following resolution:—

Half-yearly Meeting, Dec. 8, 1829. Thomas Bickham, Esq. in the Chair.

Resolved—On account of the number of cases requiring assistance, and the large proportion of the religious public who contribute no aid to this fund, it is desirable that the committee do examine the deeds, and the merits of such cases as require immediate help, and on behalf of which the parties prefer to make personal application, upon receiving their pledge that they will not apply to the subscribers to this fund.

From a conscientious concern to avoid the many evils to which the former system of personal application almost invariably led, the committee have not as yet given their sanction to any such application. But they do very seriously enquire of the religious public, whether they can be justified much longer, in keeping back the cases they cannot relieve from being presented to the non-subscribers to this Society?

Yours, very truly,

I. MANN, Sec.

46, Long-lane, Bermondsey,
Feb. 9, 1830.

TROWBRIDGE BUILDING FUND.

At a meeting held in the school-room of the Baptist Meeting-house, Back-street, Mr. Walton in the Chair, it was resolved unanimously,

1. That we consider it our duty as professing christians, to render occasional assistance, according to our ability, to those congregations, who may be unable to defray the whole expence of building, enlarging, or repairing their meeting-houses.

2. That, convinced of the many evils arising from the present mode of soliciting contributions for these objects, it is our determination to give assistance to such cases only as are sent by letter recommended by at least four neighbouring ministers, in order to be laid before a committee for their consideration.

3. That it is desirable to raise a fund by individual subscriptions and donations, to be appropriated in aid of proper cases, in such proportions, as in the judgment of the committee their several circumstances may demand; and that the number of cases to be admitted, shall not, for the present, exceed four in the year.

4. That a committee shall consist of all annual subscribers of 1*l*. and upwards.

5. That Mr. W. Stancomb be treasurer, and Mr. Wearing secretary, to whom all applications must be forwarded, post paid.

N.B. No other letters will be attended to.
Trowbridge, Feb. 8, 1830.

CONGREGATIONAL LIBRARIES.

To the Editor of the Baptist Magazine.

DEAR SIRS,

In January 1829, you obligingly inserted a letter soliciting a copy of some approved regulations for the management of a Congregational Library, and other information which might conduce to the success of such an institution.

The non-appearance of a reply induces the fear, that the attention of our churches has not been so generally directed to the subject as its importance demands.

Under this impression, allow me to trouble you with the following transcript of the rules of an institution recently established in this town. They were drawn up after an examination of the plans of two or three respectable libraries; and are submitted as hints on which others may improve. Your insertion of them may probably facilitate the extension of these societies, so loudly called for by the circumstances of the age in which we live.

A commencement may easily be made by the presentation of a few valuable books; and the lowness of the price at which the best works may now be obtained will render subsequent accumulation by no means difficult.

I remain, &c.

E. C.

Truro, Jan. 26, 1830.

Rules of the Baptist Congregational Library,
Truro, established Dec. 28, 1829.

Members.

That persons subscribing 1*s*. per quarter or upwards, or presenting a donation of 1*l*. in money or books be eligible for membership; that the teachers of the Sabbath school, while engaged in that service may, on requesting it, be entitled to membership on payment of half the above subscription; that all subscriptions be paid in advance, and become due on Jan. 1, April 1, July 1, and Oct. 1; and that no subscriber be at liberty to take out any book while his subscriptions or fines (if any,) shall remain unpaid.

Books.

2. That the library shall consist of such works only as are of a religious or moral character, novels of all kinds being excluded; that it shall be deposited in the vestry of the Baptist Meeting-house, Henry-street, Truro; that it shall be permanently attached to the Baptist church now assembling in that place, for the use of subscribers; or should the number of subscribers be ever reduced to six, that it shall then belong to that church for the use of its members and their fellow-worshippers in the above meeting-house, but that it shall

in no case become private property; that subscribers be at liberty to recommend works in a book to be kept for that purpose; but that their adoption shall be decided by the committee; that at the discretion of the committee, books of minor or transient interest may be disposed of at the annual meetings, or otherwise if most advantageous; and that all monies, however arising, be applied in the purchase of books, after defraying incidental expenses.

Officers.

3. That all the affairs of the library be conducted by a president, who shall be the pastor of the above church for the time being; and by a treasurer, librarian, and a committee of not less than six other persons, to be elected annually from the number of subscribers who are members of the church; or if this be impracticable, from those who are regular worshippers in the congregation.

Management.

4. That the committee shall decide on the admission of members, determine disputes or difficulties which may arise among them respecting the library, assess all cases of loss or damage to books, and institute necessary by-laws which shall be binding on the whole body, subject to the confirmation of the annual meeting; that the librarian shall be in attendance every Friday evening, from half-past six till the hour of public service, to issue and receive books, to record the names of applicants for volumes which they may desire to read, and which they shall receive according to the priority of application; and to examine the state of books when returned, so as to report to the ensuing committee meeting; and shall also give notice of meetings, preserve minutes of business then transacted, and order books; and that the treasurer shall attend each Friday evening to receive subscriptions and fines, and to keep an account of receipts and disbursements to be submitted to each quarterly and annual meeting.

Meetings.

5. That the committee shall meet quarterly on the third Wednesday in January, April, July, and October, at seven o'clock; and that an annual meeting of subscribers be held on some convenient day in the commencement of each year.

Reading.

6. That an adequate time be allowed for the perusal of each volume, to be marked on the cover; and that, if detained after the time specified, a proportionate fine shall be exacted: for books which have been in the library less than six months, three-pence

per week for an octavo, and two-pence per week for a smaller volume; and for books which have been longer in the library, two-pence per week for an octavo, and one penny per week for a smaller volume; but that, on application, the time for reading may be renewed by the librarian, if the book has not been applied for by another subscriber; that no subscriber shall have in his possession more than one volume at a time; and that a penalty of two shillings and six-pence per volume be required of each subscriber who shall lend, or suffer to be taken, out of his possession, the books belonging to this library.

Loss or Damage.

7. That if any book be missing, the subscriber to whom it was last delivered shall pay its cost price; and if it be one of a set, the loser shall pay for the whole set and take the remaining volumes; that if a book be slightly injured, a proportionate fine shall be paid; and if materially damaged, the subscriber so injuring it shall pay the cost thereof; and if one of a set, the cost of the whole set, taking the same; and that in the event of refusal, such subscriber shall forfeit all interest in the institution.

EMANCIPATION OF THE JEWS.

On Monday evening, Feb. 22, a petition was presented to the House of Commons from the Jews residing in and near London, praying, "That the peculiar grievances under which they laboured might be considered by the House with a view to their removal."

The petition was presented by Mr. R. Grant, pursuant to a notice given on the 18th, which was received with considerable cheering. The Hon. speaker's observations were restricted to two things—the grievances complained of, and the character of the sufferers.

With respect to the former, he stated, that by the operation of the oath of abjuration, and of the declaration contained in the 9th of the King, the Jews were excluded from seats in Parliament—from the enjoyment of the elective franchise—from all corporate and government offices—from the profession of the law, and from many subordinate situations.

The petition was read, and ordered to be printed.

NOTICE.

The Annual Meeting of the Wilts and East Somerset Auxiliary to the Baptist Missionary Society, is intended to be held at Salisbury, on Wednesday, April 7th.

IRISH CHRONICLE,

MARCH, 1830.

THE letter of Mr. Allen, a member of the church in Cannon-street, Birmingham, gives some pleasing information respecting the little church in Ballina, and of the high estimation in which the character and labours of Mr. Briscoe (now pastor of the Baptist Church in the city of Cork,) were held in that district. The Committee have engaged Mr. Allen, with the hope that he will acquire the Irish tongue, on which his mind is much set. It is afflicting that so very few Protestant ministers have ever been able to preach in that language.

At the invitation of the Rev. Mr. Walton and his friends at Trowbridge, Mr. Davis of Clonmel, (providence permitting) will preach the first Lord's day in March, at their place, to collect for the Society: after which he will visit London in order to obtain additional subscriptions, and to solicit donations from wealthy persons connected with Ireland. It is intended, that Mr. D. shall also visit other parts of England where subscriptions are due.

*From the Rev. James Allen to the Secretaries.
Ballina, Jan. 14, 1830.*

DEAR BRETHREN,

It is now three weeks since, under the auspices and direction of your Society, I arrived in the town of Ballina. Of course, an account of the state of the Society's operations and success in this district will now be expected from me. To possess an actual acquaintance with the Society's schools, in so short a period, and over so extended a district, would be next to impossible. I have, however, had the whole of the schoolmasters in Ballina, and have carefully inquired from the inspectors respecting the general and individual state of the schools. The report I have to make is, I am happy to say, in general, most favourable; nor am I without hopes that even this report, at no distant period, may and will be exceeded.

The state of our little church, too, in this wild part of Connaught, is of the most interesting character. We meet, as I was directed, in the little preaching-house adjoining to the premises of the Rev. Mr. Briscoe. Our number of members, I should suppose, is about seventeen, most of which are, in some way employed by the Society, and apparently, sincere and devoted servants of Christ. Our congregations are small; composed perhaps, of thirty persons in the morning, and double, or more than double that number in the evening of the Lord's day. At present, we do not meet at any other seasons, as Mr. Briscoe found it impossible to secure an attendance. I should, however, add, that the ground-work for a more flourishing cause has by the labours and piety of Mr. Briscoe, been laid, and that the Society may cherish the expectation of much good flowing from that piety, and those labours, accompanied by the blessing of God, as the proper and legitimate result. I could not refrain from bearing this testimony to the deserved worth of one, whom all in this district, connected and unconnected with the Society, commend.

Besides the station at Ballina, there are others at which Mr. Briscoe sometimes preached. One of these I visited during the present week, and to my surprise, in the small village of Mullafary, found about one hundred persons, promiscuously Catholics and Protestants assembled to hear the word of God. After preaching, it was stated, more persons would have assembled, had not a neighbouring wake prevented. I intimated my readiness to go to the wake-house and preach there, should I be permitted, which was immediately hailed. The wake-house lay on the road to my lodgings for the night; for I had more than an Irish mile to travel. On arriving at this wretched abode, for it was in a most dilapidated state, I found the entrance completely thronged, and was advised by the persons who had accompanied me to proceed on my way home, without making the attempt, lest, at so late an hour we might be opposed. I requested one of the persons present to go and inquire, would they allow me to preach, and if so, to clear a way and allow me to pass. This was immediately done, and, having preached to them, to the number of one hundred and fifty persons, including those inside and outside of this miserable dwelling, I retired amidst their good wishes and prayers. Many of them were deeply affected, and I hope much real good may result. This, I am informed, is the first attempt at regular preaching in a wake-house, that in this part of the country has been made.

With respect to my progress in Irish I cannot say much. I have applied in every direction for a competent teacher, but could not, to the extent of my wishes succeed. T.C. is stopping in Ballina; I applied to him, but, for reasons best known to himself, he stated, he could not, nor would not undertake to teach me himself. I am now teaching Michael Mullarky, one of our inspectors, the Irish grammar, in order that he may teach me the pronunciation, and whatever else is to be known, and I hope upon

this plan, before my next letter is sent, I shall have to report a degree of proficiency, equal to my most sanguine expectations. I learned much in Munster to unlearn in Connaught. The dialects of the two provinces are very different indeed. But every day adds to my conviction of the importance of this object, and gives a new zest to my determination of surmounting the difficulties it presents. J. ALLEN.

*From the Rev. J. Wilson to the Secretaries.
Sligo, Jan. 19, 1830.*

DEAR BRETHREN,

I feel great pleasure in having this month to make a very favourable report of nearly all the schools in my district. Most of those that were depressed have considerably revived, and those that were doing well, are going on still better. I have not seen many of them since my last, but all the reports I have of them are good; statements of other persons correspond.

Last evening, a clergyman called on me, on purpose to congratulate me, on the very pleasing state in which he found some of my schools. He was a perfect stranger, but coming on a visit to this town, he stopped at some friend's on the way, where he saw some of the schools, and, speaking on the subject, he evinced such an interest in it, as induced me to ask if he were connected with any of the institutions for the promotion of education in this country? He replied, "I am a clergyman of the Established Church," and evidently wished me to understand, that that ought to be sufficient to excite a solicitude on the subject. I may mention also, that in conversation with two gentlemen, this morning—one was from the county of Longford, the other an active friend of education in this country—both expressed the opinion I have often stated, that if the parents of the children were not interfered with by the priests, the schools at present in existence would be totally inadequate to receive all the children that would attend. And one of them added, that most parents, who could by any means afford it, would rather pay for the education of their children than send them to the schools which some of the priests have caused to be established under the name of Free schools.

I am happy to add, that I continue to receive very favourable accounts of the night schools, and believe that these, and the labours of the Readers are this winter attended with an increasing degree of interest.

J. WILSON.

From a Scripture Reader.

Templehouse, Jan. 12, 1830.

REV. SIR,

I have had some very pleasing and inte-

resting meetings with some of my neighbours by night, sometimes in their own cabins, and sometimes they come to my place, according to appointment. By this means, several adults receive instruction, who could not spare time by day; the old people, or heads of families are thankful for having the scriptures read in their hearing; whilst their children or friends are instructed to read for themselves. Many important questions are asked, and these are answered by referring to suitable passages in the word of truth. At one of our meetings, a man who was present asked me, "What will happen to those who do not believe in God?" I replied, that God tells us in his word, that "he that believeth shall be saved, and he that believeth not shall be damned." This led me to shew him, that a belief in the existence of a God, is not sufficient to save the soul, but a belief in Jesus as the Saviour of sinners. I then read Acts xiii., "Through this man is preached unto you the remission of sins, and by him all that believe are justified from all things." I also shewed that while we obey the doctrines and commandments of men, and depend on these things for salvation, it is evident we do not believe that "the blood of Jesus Christ cleanseth us from all sins." The poor man received this as glad tidings, and said, "happy are they that can read these things for themselves. What a blessing," said he, "would it be to me if I could sit down behind a ditch and read these things for myself." I exhorted him to be diligent to hear the word read, telling him, that "faith cometh by hearing." This man attended the next meeting, though a distance from his own house, and seemed to be greatly delighted and instructed by the reading of the scriptures, and we had three such meetings last week.

A poor man, for whom I have often been reading, went with me to hear your sermon the last time in Ballinacarrow, he said, he understood well, that he believed we must be saved through what Christ has suffered for us. And, said he, "I'll never give that up to any man." He told me, he would never miss an opportunity of hearing the gospel preached, but that he feared his neighbours. He lives in a backward part of the country.

From a Sabbath Reader.

Milltown, Jan. 1, 1830.

REV. SIR,

It is with peculiar pleasure I take up my pen to address you on the subject of the work of the Lord here. Every day some one event or other falls under my observation. "That knowledge shall be increased." Since my last, there has been another fa-

mily added to the little circle of those who bid defiance to the cruel tyranny of the Roman Catholic priesthood, and publicly did so, at the foot of the altar in Raconnick Chapel. It appears from their statement to me, that at the time of the jubilee, he (the P.P.) refused to hear their confession in consequence of listening to my reading the Scriptures, and sent them to the bishop, he sent them back again to the priest, so between them, the poor couple travelled seventy miles, going to and from Sligo; and still would not be heard their confession. The following Sabbath, Mr. and Mrs. C. went to chapel and asked the priest while robed to hear them, he with a vociferous tone desired them to begone, and go to the swadlers, and Mrs. C. calmly replied, she would never trouble him more. So their Sabbath evenings are spent with me in reading and eagerly wishing to be more and more acquainted with the word of life. I sometimes see the good effects of visiting the sick, and find that some of those, who when in health, think little or nothing of the concerns of their souls, become attentive hearers of the Gospel when brought low by affliction, and many of them are enabled to say with the Psalmist, "It was good for me to be afflicted that I might learn thy statutes."

Nov. 26th. Went to Urlar, read the Scriptures to fifteen or sixteen persons at the house of J. O'H. A man named M'D. said that it would be impossible to prove the authenticity of the Bible. I answered his objections satisfactorily, and proved that "whatever was written was for our learning." It is worthy of remark, that while I was speaking to M'D., one of my scholars, aged four years, a Roman Catholic, who is learning to read the Irish, quoted the 22nd chapter of Matthew and 29th verse, "Ye do err, not knowing the Scriptures, nor the power of God." After the astonishment was over which the child caused in quoting the text, silence pervaded, and I read the Scriptures for nearly an hour. I occasionally visit those to whom I had lent Testaments, and to my satisfaction find them not covered with dust. Blessed be God I have seen a little of the fruit of my labours, and this encourages me to seek for more in dependence upon him who has said, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

That the Lord may "hasten his word to perform it," is my sincere and earnest prayer.

From an Irish Reader.

Buggan, Jan. 1, 1830.

REV. SIR,

I write to inform you how the word of life and truth is still forcing its way through the most barren parts of this country, for those who always spent their idle hours at card playing and dancing, and other profane employments, they now assemble to read and hear read the glad tidings of salvation. For a proof of this, I can assure you, sir, there passed very few nights since the beginning of October last, that my house was not thronged with from twelve to twenty adults, who came to read that precious word which is able to make them wise unto salvation. The books and tracts you gave me, sir, they received with great gratitude, and prayed for the prosperity and long continuance of the Baptist Irish Society. I gave the two large testaments to two Roman Catholics, one of them sixty-two, and another seventy years of age. Sir, were you or any of the society present, you would be highly gratified, for I saw one of them shedding tears, for said he, these good gentlemen wish to bring us poor sinners to God, but our clergy wish to keep us in the dark, but while the Lord spares me my life, and my eyesight, were the pope of Rome to forbid me, I will read God's word. They and I read a few chapters, and at our parting they both shook me by the hand, and invited me to go to read the Irish testament for their families. And may the Lord bless his word to these poor people, and cause it to bring forth fruit to his own glory.

From a Scripture Reader.

Boyle, Jan. 9, 1830.

REV. SIR,

The circumstances which I have now to communicate, shew the happy effects of the general reading of the Holy Scriptures. M'G. the schoolmaster, whom I introduced to you in the meeting-house, gives the following account of himself. "I was highly respected as a teacher of grammar, mathematics, &c. &c. and never looked into a Bible, but being a most devoted son of the church, I received with implicit credence, all the representations of its evil tendency, so universally and confidently put forward by the priests, and was of course a decided enemy to the Baptist schools, and to every other institution for the dissemination of divine truth, opposing them wheresoever I went. Travelling through the upper part of the county Leitrim, I called at the house of an old acquaintance. On entering I observed the family all attentive to a man who

sat near the door reading, whom I understood afterwards to be a person employed by the Baptist Society for that purpose. He was reading the eighth chapter of the Acts of the Apostles, and had come to the 32d verse, the place of the Scripture which he read was this, 'He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth.' The man stopped at the end of the verse, as he considered that the family were anxious to bid the stranger welcome. On hearing the word Scripture, I enquired what book it was, to which they attended with such earnestness. On being informed that it was a Testament, I expatiated with great violence on the sin of hearing such a book read in their house. The reader set up a defence, and I could not withstand the force of his Scriptural reasoning. I left the house in a rage, denouncing the vengeance of heaven against its inmates. Proceeding on my journey my passion began to subside, I felt a strong curiosity to know of whom the Scripture spake, saying he was led as a sheep to the slaughter. Although I never forgot the passage for a long time, so great were my apprehensions of the evil of touching a Testament, that I effectually withstood gratifying the anxiety I felt for information. After this period I could resist no longer, and having borrowed a Testament and tossed the leaves over in quick succession, to find the much longed for passage, but being disappointed, my attention was drawn to different parts of the Testament, and the work of deep conviction commencing, I applied myself with earnestness to its study, nor did I find the passage which stimulated my first enquiry, until through divine teaching by the word, I found him of whom Moses and the prophets wrote." This man humbly petitions the Baptist Society for an employment or a situation suitable to his capacity under them, in preference to that which he now holds at present, and also for the grant of a Bible. P. C. of Ballaghue mountain, who had been a rigid papist, in whose house I have repeatedly read and lectured on the Holy Scriptures, is now strenuously opposing the doctrines of men, and humbly petitions the above society for the grant of a Bible. P. W. of Erris also, in whose house I read and lectured mostly every Sabbath on my way from thence to Boyle, who had also been a bigoted Roman Catholic, has been brought to believe contrary to his former creed, that there is salvation for all and every one that believeth the everlasting gospel, without any difference. He has read the Testament over and over, and begs for the grant of a Bible. I beg leave to remark here, that it has been observed by many, that the gratuitous distribution of the

Scriptures was not commendable, and that any thing purchased is more highly prized than that which has been received by way of a gift. Nevertheless, I am convinced that none of the Roman Catholics will dare to purchase a Bible or Testament, but such as are prepared to bid defiance to the authority of the priests. D. J. concealed the bible he received gratuitously for a long time, and read it privately, but now he is neither ashamed nor afraid to declare to those around him, the happy change it produced on his heart and mind, he accompanied me to a village a few days ago, where he read at my request, and turned to many passages testifying the state of man, the nature and extent of God's law, its proper office in connexion with the condition of fallen man, ministering condemnation and wrath; the love of God to a lost world, the character, mission and work of his Son, the vindication of the honour and the harmony of the divine attributes in the justification of the guilty, by the work of the Saviour, and the work of the Holy Spirit in uniting the soul to this Saviour, through the belief of the truth.

J. O'B.

CONTRIBUTIONS.

£. s. d.

Received by Mr. Ivimey.

For the Baptist Irish Schools,			
Hon. S. Ward, Sunning-hill..	2	0	0
Mr. Waghorn, Maidstone, Rev.			
W. Grocer	1	0	0
Friends at Killinghall, by Mr.			
Humphrey.....	1	0	0
Blanyffos, Pembrokeshire, by			
Rev. Mr. Rowling	0	11	6
The Harlow School, by Miss			
Lodge	8	0	0

Received by Mr. Dyer.

John Baylis Esq. Ponders End	5	0	0
Mr. James Baylis, ditto	2	0	0
Mr. John Baylis, jun. ditto	2	0	0
Kington, Missionary Association	5	0	0
St. Neots, Miss Maddox's Young			
Ladies	0	14	6

Subscriptions received by W. Burls, Esq.

56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

Since the publication of our last Number, we have received a variety of communications from Jamaica ; and the far greater number of them are calculated to produce gratitude and joy. The Garland Grove reached Kingston, Dec. 12, exactly six weeks after leaving Gravesend, and five after sailing from Plymouth Harbour. The voyage had been, in all respects, a pleasing one ; nothing could exceed the kindness and urbanity with which our Missionary friends were treated by the worthy captain ; and the worship of God was regularly maintained both on the Sabbath and on other days, throughout the whole passage. Early in January, Mr. Clark was to re-open the school, and Mr. Nichols, in company with Mr. Coultart, was about to visit Manchioneal, which will probably be the place of his future residence.

We select, for publication in this number, an account of the proceedings of the association, held at Montego Bay in April last, not merely because of its priority in point of date, but because we are convinced our readers will concur with us in thinking that such a document ought not to be withheld. It comprises a detail of the divine goodness towards a few feeble churches, united in his love and fear, which bears a nearer resemblance to the records of Apostolic times, than to what is usually witnessed in these modern days ; while the regard which is shewn to scriptural discipline, and to " maintain good works " for the education of the young, and other " necessary uses," will constitute the most effectual reply to those malignant and calumnious misrepresentations by which our Missionary brethren have been so perseveringly assailed.

One piece of intelligence, however, just received, will excite surprise, not unmingled with alarm. The House of Assembly have again re-enacted the Consolidated Slave Law of 1826, not only retaining the oppressive clauses levelled against "Sectarians," but in one important instance, increasing their severity ! As the law stood when it called forth the just reprobation of Mr. Secretary Huskisson, dissenting teachers were to close all meetings for worship precisely at eight ; now, it seems, they are not to be held between six in the evening and six in the morning, a regulation which, as our adversaries well know, would break up all our country stations at once, and thus debar many thousand poor negroes from the only means to which they have access of learning the truths connected with their eternal salvation.

It is some consolation to perceive, amidst these awful proofs of inveterate and persevering hostility to the cause of religious instruction, that there is a considerable improvement in the tone of feeling in the House of Assembly itself. When the bill was previously brought forward, it passed nearly unanimously ; now, after considerable debate, the majority was *only six* in its favour. Mr. George Marshall, the chairman of the late "Sectarian Committee," and another leading member of that Committee, voting *against* it. Indeed, the success of the measure seems to have been principally owing to the zeal of one member of the House, who went so far as to assure his brother senators that he had the

highest authority for affirming that if these clauses were again sent home, with a few slight verbal alterations, the bill would receive the royal assent. Time will, of course, speedily determine what degree of truth this assertion may contain. For ourselves, we cannot harbour a suspicion so dishonourable to His Majesty's Government, as to imagine that after the luminous and explicit declarations upon this point which have been made, both by Sir George Murray, and his predecessor in office, they will abandon the ground so decidedly taken, and nullify all the principles so explicitly laid down. It cannot be forgotten at the Colonial office, that the famous Report, which was designed to convince the good people of Great Britain of the necessity of enacting these very clauses, and which was sent home to be circulated as widely as possible, has been prudently withheld from the public eye; nor will the fact be unnoticed that the framers of that report themselves, have now been making some atonement for their offence, by voting against the identical measures that scurrilous document was intended to introduce.

Such an attempt at direct religious persecution, we feel assured, is made too late for any hope of success. It would constitute a strange anomaly in the proceedings of a reign, distinguished above all that have preceded it, by the advance of just and enlightened notions of religious liberty. We cannot doubt that His Majesty's ministers, and especially the gallant officer who immediately presides over this department of the state, will act with the dignified consistency becoming the rulers of a great and mighty nation. They will not, by any appearance of vacillation in their course, render it necessary to appeal to the friends of religion and humanity on this important question. Such an appeal, we know, would be answered from the Orkneys to Penzance, in a voice that would resound through both Houses of Parliament, and reach the throne itself. But we should blush for our country, if we were compelled to make it.

Suppose, however, for a moment, our just hopes and expectations should be disappointed. Admit, for argument sake, the extravagant supposition that ministers, swayed by some fancied considerations of political expediency, should yield to the clamour which they secretly condemn, and advise our beloved Sovereign to give force to an edict, such as never yet has stained the annals of the House of Brunswick, what then? Does any one imagine that the enactments, which these Jamaica legislators are so anxious to impose on our unoffending Brethren, can be enforced? We answer, No; and that for this plain reason, they are subversive of the law of God. Resistance, in the usual sense of the term, they need not dread. Not a cutlass will be drawn, nor a musket will be fired; our negro converts have been too well instructed to allow this. But they have learnt that, in all matters of conscience, they ought to obey God rather than man; and, therefore, like certain "ignorant and unlearned men" of ancient time, if they be brought before their rulers for the *crimes* of speaking to each other respecting the Saviour they love, and of assembling themselves together in his name, they will reply as their illustrious predecessors did, "We cannot but speak." "We are commanded not to forsake the assembling of ourselves together." Our Missionaries, faithful to the cause of their Master, may be thrown into loathsome dungeons, and left to perish there. The myriads of the coloured population, who now press so eagerly to hear the glorious Gospel, may be scattered into holes and corners; and groans, and tears, and blood, fill the island from one end to the other. But the needy will not always be forsaken; in his very helplessness he is terrible; for God will help him, and that right early. The awful Being, to whom his simple accents of prayer and of praise are directed, is the God of storms, and earthquakes, and tornadoes; and never has his power been more gloriously displayed, than in answer to the cries of the oppressed. Let weak and impious men beware how they attempt to impede his cause, for sooner shall the whole artillery of his vengeance be exhausted than his purposes shall fail of entire accomplishment. Port Royal stands a monument before their eyes of what he has done; may they learn to sin no more, lest a worse thing happen unto them!

But we must proceed to the intelligence we have already mentioned. It is comprised, according to the usage of our societies, in a Circular Letter from the ministers and messengers of the Churches met in Association at Montego Bay, April 16 & 20, 1829, to the whole body represented by them.

DEAR BRETHREN,

Having, by the good providence of our heavenly Father, assembled together on the present occasion, with a view to seek by united prayer, and mutual conference, the promotion of the kingdom of Christ among men; especially in the several Stations now, or hereafter to be formed within this Island in connexion with the Baptist Missionary Society; we have thought it expedient to give you some account of our meeting, and of the information we have received from the several Churches connected with our Association.

You will rejoice to hear, as we do to inform you, that our meeting has been crowned with evident marks of the divine approbation and blessing. We have deeply felt, and humbly acknowledged at the divine footstool, the absolute necessity of the assistance and guidance of the Holy Spirit in all our attempts to minister to the spiritual necessities of the multitudes who have met with us in the house of God; and to devise such plans for our mutual co-operation in the great work, as under the divine blessing may promote the wider spread of that gospel, to which we are indebted for our dearest hopes, and most abundant consolations, amid the ever-varying scenes of this mortal state, and in the realising prospect of that day when we must all appear before the judgment-seat of Christ.

Nor have our prayers for this essential blessing been in vain; we have to acknowledge with unfeigned gratitude, that notwithstanding our utter unworthiness of so great a favour, God has been with us of a truth. The ministration of the word and ordinances has been richly blessed, we believe, to many; whilst in our meetings for business, there has been found such a harmony of views and feelings, such unanimity of judgment, and such a flow of brotherly love towards each other, as have afforded a delightful demonstration of the faithfulness of Him who hath promised, saying, "Lo, I am with you alway, even unto the end of the world."

The public services of the Association commenced on Thursday evening, 16th April, when Brother Knibb preached from Psalm lxvii. 1st & 2d verses.—"God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon the earth, thy saving health among all nations."

Friday, 10 A. M. Brother Taylor was publicly set apart to the work of the ministry in connection with the Baptist Missionary Society. Service commenced with reading the Scriptures and prayer by Brother Baylis. Brother Flood delivered the introductory address, and asked the usual questions; the replies to which by Brother Taylor were

very interesting and satisfactory. Brother Coultart delivered a very impressive charge from Acts, xx. 28. "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*" Brother Mann closed the service with prayer.

In the evening, Brother Taylor preached from John, iii. 14 & 15.

Saturday, at 10 A. M. met for business. Evening.—The church met for prayer, preparatory to the administration of the Lord's Supper on the following day.

Sunday, at 6 A. M., Brother Baylis preached from Zephaniah, iii. 16 & 17. "*In that day it shall be said to Jerusalem, fear thou not: and to Zion, let not thine hands be slack,*" &c.

At 10, Brother Flood preached from John, xiv. 2. "*I go to prepare a place for you.*"

In the afternoon, the ordinance of the Lord's Supper was administered by Brother Coultart.

Evening.—Brother Knibb preached from Luke, xxiv. 26. "*Ought not Christ to have suffered these things, and to enter into his glory.*"

On Monday evening, after prayer by Brother Coultart, the Letters from the Associated Churches were read, the substance of which we shall now proceed to lay before you.

The Church meeting in East Queen-street, Kingston, after Christian salutation to the Ministers and Members of the several churches connected with this Association, thus writes:

"We have heard of your trials, dear Brethren, through the past year; you have not been forgotten in our prayers, and now we anxiously enquire after your spiritual state, that we may weep or rejoice with you, as your circumstances may be. Our own condition we will make known to you; it is as follows:

God has mercifully continued the ministry of the word to us, with scarcely any interruption through the past year; this is a blessing we would highly value, and it is greatly enhanced to us by our utter unworthiness of it. We do not forget, that God deprived his first churches of this great blessing, because of their sinful indifference to it, and their ingratitude. The gospel preached to us, has been followed, we sincerely think, with the varied effects of a constant and faithful ministry. Light, such as truth promotes, has revealed to us, and led us to put away many, if not most, of the unscriptural practices too long cherished by us in the days of our alienation from God; and we humbly hope, that that part of the Church which is in regular attendance is

growing in the knowledge and love of the blessed Redeemer; for we look upon Him, as you also do, as our life and hope and joy, having none beside in whom we can live, in whom we can die, or with whom we can reign in endless day.

Considerable numbers have been converted unto God during the past year, have been faithfully and carefully examined, of their knowledge, love, and faith; and, on open profession of that faith, have been baptized and received into full communion; in fitness for which, may God preserve them to the end.

Many have repented of their base backslidings from God; have been healed, we hope, and are restored to the church again. Some by the searchings of the word, and by the discipline kept up in the church, have been found out in their sins, in consequence of which they have been excluded from all connexion with us. We grieve and are humbled by the inconsistency of one of our Deacons, and by one of the Leaders, and several members, with whom we have been compelled to deal as the scriptures direct. They are cut off as offenders of God, deceivers of the church, and injurious to its Christian reputation.

Thus, you see our joys are mingled with sorrows, as most earthly joys are; but we will pray that these afflictions may be blessed to the making of us more watchful over ourselves, and more diligent in our individual duties, and to the inclining us wholly to walk more closely and humbly with God.

Since the return of our pastor from England, about eighteen months ago, about forty members have been called away from earth. Some of these have given us the most animating hope of their having entered into rest. Twenty-seven have been cut off on account of their transgressions, to which we have already alluded. About thirty have been restored in that time, who had been put away in former years. Two hundred and seventy have been added by baptism, and one hundred and eleven, some of whom had been baptized by Mr. Compere, have been re-examined and admitted on probation for three months.

The additions to the Church within the last eighteen months have been as follows:

By Baptism.. 270	Decrease.
Restored.... 30	By Death..... 40
Re-examined 111	Excluded..... 27
Total 411	Total 67
Clear Increase. 344.	

During the last year, the Church has supported the School as usual, and erected a new school-room for girls.

The Lord has prospered us, dear Brethren, beyond all our expectations, during the twelve years we have existed as a church. We recollect how small a band we were in

1817, and how divided amongst ourselves. Then we had no possession in the land as a church; now we have a suitable inheritance; a dwelling-house for our minister, a chapel, and two schools.

The Lord hath also enabled us to help other Stations, as well as to procure them, where the Gospel is now preached, and churches are formed, and pleasing prospects continued to the ministers who labour in them. For all this goodness to us from our gracious Lord we cannot be sufficiently thankful, but we acknowledge it, as we are in duty bound to do, and we ascribe to Him the entire praise for all we have and are.

May the peace that passeth all understanding, and the love of God the Father, and the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you, dear Brethren. Amen.

The account of the School, this year, is as follows:

On the books, 319; Average attendance, 240. Of these, 200 read the Testament; 120 learn to write, and 40 Girls are taught needle-work. During the last four years about 300 have been taught to read.

The absence of Brother Tinson from the Island, prevents so full an account of his church and prospects being given as could have been wished. The great Head of the Church has been pleased to bestow his gracious influences upon this Church, and has blessed the labours of those who have kindly supplied the place of Brother Tinson during his absence. Since his departure for America, the following number have been received into the church:

By Baptism.. 70	Decrease.
Restored.... 3	By Death..... 8
By Letter.... 118	Excluded..... 9
Total 191	Total 17
Clear Increase. 174.	

Number of Members in Communion; 663.

The Letter of the Church at Montego Bay, after expressing the pleasure of the members of it, on the occasion of the assembling of the Ministers and Christian friends from different and distant parts of the Island, thus proceeds:

With respect to ourselves as a Church, we have much to awaken the liveliest emotions of gratitude to Christ our great and exalted Head. He has done great things for us, whereof we are glad, nor is it possible to reflect on his past dealings towards us, without exclaiming with humble adoration and wonder, What hath God wrought? He has inclined the hearts of multitudes to attend the preaching of his word: He has opened the hearts of many to receive it in the love of it, and He has, by the constraining influence of his love, induced a goodly number to cast in their lot with his people, by

making a public profession of their attachment to him ; so that here we have set up our Ebenezer, saying, Hitherto the Lord hath helped us. And we trust he will continue to help us, and carry on the great work of grace, whilst our language shall be, not unto us, not unto us, O Lord, but unto thy name be all the glory : yea, all the glory, all the glory, Lord, is thine.

Since the formation of this Association in Kingston, June, 1827, we have been enabled greatly to enlarge the house we had previously occupied for public worship, so that now comfortable accommodations are made for a large number of persons. Public worship is exceedingly well attended ; during the period out of crop, we are often at a loss for room for those who are anxious to listen to the glad news of salvation.

But that which affords us still more gratification, is the prosperity and harmony which we trust prevail in the church, and for which we feel truly thankful. And, though at times little jealousies and party feelings do appear, still it is matter of rejoicing to witness the efforts of many to stop the progress of discord, and to promote harmony and love, and to listen to the prayers of all, that instead of striving one against another, we may all strive together for the furtherance of the Gospel.

State of the Churches at Montego Bay and Crooked Spring :

Montego Bay,			
Baptized	598	Decrease.	
Re-examined	13	By Death	15
		Dismissed	5
		Excluded	10
<hr/>		<hr/>	
Total	611	Total	30
Clear Increase, 581.			

Crooked Spring,			
By Baptism..	137	Decrease.	
Re-examined	153	By Death....	13
		Excluded....	5
<hr/>		<hr/>	
Total 290		Total 18	
Clear Increase, 272.			

Total of Members at present at Montego Bay, 984. Crooked Spring, 543. Total 1527.

The Sunday School is in a flourishing condition.

That the Lord may bless this Association and all the Ministers and Churches connected with it, to the promotion of union and true religion, and the extension of the cause of Christ, is our earnest prayer.

The Letter from the Church at Port Royal is as follows :

Christian Brethren and Friends,

In presenting you with a short account of our church, and of the prospects of usefulness by which we are surrounded, it is with feelings of gratitude we state, that the Di-

vine Being has been pleased to bestow upon us some tokens of his honourable regard. Though we are among the least of the tribes of Israel, we have experienced the truth of the promise, Where two or three are met together in my name, I will be with them.

Since the last association the increased numbers of the regular hearers of the word have constrained us to say, The place is too strait for us, give us room that we may dwell. After deliberation and prayer, we resolved to enlarge our place of worship, which has been effected at some considerable expence. It is with heartfelt pleasure we add, that since the re-opening of the chapel, many have regularly attended who before lived in the neglect of the Sabbath, and some are seeking the way to Zion with their faces thitherward.

Nor has the divine Being withheld his richer blessings ; forty-seven have been added to our infant church by baptism ; of these we hope it may be said they have received the truth in the love of it. Our hearts have been grieved by the backsliding of some who once did run well, but who have turned again to their sins, as the dog to his vomit ; and consoled by others who have returned from their wanderings, and manifested that repentance which needeth not to be repented of.

We are happy to observe a spirit of brotherly affection pervading the minds of the members of our church, which we would fain hope may be increased till it be said by the world, See how these Christians love one another. Present state of the church :—

Increase.		Decrease.	
By Baptism	47	By Death	5
Restored	3	Dismissed	6
	—	Excluded	3
Total 50		Total 14	
Clear increase 36.			

Total number of members 168.

That every blessing may rest upon the churches of Christ in Jamaica, is our fervent prayer, and may God in mercy grant that this association may be eminently conducive to the promotion of Christian love, and tend to accelerate that glorious period when there shall be one fold under one shepherd.

From the Church at Falmouth.

Dear and honoured Brethren,

The time being at hand when you purpose to assemble for mutual consultation and prayer for the further extension of the gospel, we embrace this opportunity of expressing our earnest desire that you may be directed to such plans as under the di-

vine blessing may conduce to the attainment of this object.

In reviewing our history since the last association, while we have great reason for humility, we have also much cause for gratitude to the Head of the Church for his continued presence and blessing. The ministry of the word has been regularly enjoyed by us on every alternate Sabbath, when numerous and attentive congregations have generally attended.

Since the association was formed in June 1827, 329 persons have been added to our number by baptism, whose general conduct since their admission to the church has been becoming the Gospel of Christ: thirteen have been received upon examination and testimony of their character; eighteen have been dismissed to the church at Rio Bueno; and four have died. The total number of members at present is 359.

As a church we enjoy peace among ourselves, and feel desirous of extending the knowledge of the gospel to others around us. Our prospects are of an encouraging nature; a great desire for hearing the word prevails, and we earnestly hope that the preaching of it may be blessed to the conversion of many. In the month of May last year, six persons were baptized at Ridgeland in the parish of Westmoreland. These, with three others received upon examination and testimony, were formed into a church. Since that period fifteen more have been added by baptism. From the distance and the scanty supply we have been able to afford this station (it being visited only once a month) we have not to record the same progress as at some other stations. We have reason, however, to believe, that the labour bestowed upon it has not been altogether in vain: the prospects on the whole are encouraging, and could the station be more frequently supplied, we might anticipate greater success.

At Rio Bueno also, a church has been formed consisting of twenty-nine members, eighteen of whom were dismissed from the church at Falmouth, and eleven added by baptism. It becomes our painful duty to state, that though but a short time has elapsed since its formation, the church has been under the necessity of excluding two of their number for improper conduct. The prospects at this station are very encouraging, the attendance is good, and many are coming forward enquiring the way to Zion. While we rejoice in what the Lord has been doing among us, our desire and prayer is, that we may still enjoy times of refreshing from his presence, that sinners may be converted and brought into his church, and that we may be built up in holiness and comfort through faith unto eternal salvation.

From the Church at Mount Charles.

We rejoice greatly at the prosperity which most of the churches in this island appear to enjoy, and sincerely pray that grace, mercy, and peace may be abundantly enjoyed by all who love our Lord Jesus Christ in sincerity and truth.

It is now two years since this church was formed; our beginning was very small; so small that we were but as a handful of corn, and that sown on the top of a mountain; but it has pleased the Lord of the harvest to bless us, and cause us to increase, so that we can say with gratitude that he has made us and the places round about us a blessing. Our report for the past year is as follows:—

Increase—		Decrease—	
By Baptism....	104	By Death	4
Restored	1	Excluded	6
<hr/>		<hr/>	
Total 105		Total 10	
Clear increase 95.			

The church is in the enjoyment of peace and the congregation increasing. We have a Sunday School connected with the church in which both children and adults are taught to read the Scriptures.

Now, dear brethren, may the God of hope fill you and us with joy and peace in believing that we may abound in hope through the power of the Holy Ghost.

From the Baptist Church at Annatto Bay.

Dear and honoured Friends,

The time being at hand when you expect to meet together at Montego Bay for the purposes of mutual consultation and united prayer for the prosperity and enlargement of Zion, we beg to salute you affectionately in the Lord, and to assure you of our sincere desire and prayer that your meeting may, under the divine blessing, prove both pleasant and profitable to yourselves, and eminently conducive to the grand and interesting object you have in view. On reviewing our present state and prospects in order to make a report to you, we find, with much cause for humiliation in ourselves, abundant reasons for thankfulness to the Great Head of the Church for his goodness and mercy displayed towards us.

The means of grace are mercifully continued to us, and in general are well attended; though our congregation on the average is not greater, but perhaps somewhat smaller than last year, which has been occasioned partly by a number of persons formerly connected with us having transferred their attendance to the chapel at Port Maria, it being nearer their homes, and consequently more convenient for them. Some others have also discontinued their attendance, from circumstances over which

we have no controul, but which will probably be only of temporary duration; and some have left the church militant, to join (as we trust) the church triumphant, and to unite in the everlasting song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." May we who survive be followers of them who through faith and patience inherit the promises.

The word is heard with serious attention, and we hope is blessed to the spiritual advantage of many. The places of those who have left are gradually filling up by the accession of new comers, and our prospects on the whole are encouraging. During the past year, 104 have been added to the church by baptism, a few have joined us who had been previously baptized, but whose places of abode were too distant to admit of their regular attendance on the means of grace, and we have at present several candidates for church-fellowship, of whom pleasing hopes are entertained.

Since the commencement of the present year our pastor has endeavoured to form a branch station at Bull Bay, and we are happy to say, there appears good reason to hope his efforts will not be in vain. He preaches there one Lord's day in every month, and weekly on Tuesday evenings; the attendance is generally very good, some of our members reside there and in the neighbourhood, and there are some hopeful enquirers after the way of salvation.

The Sunday School connected with this station has about forty children on its list, and the average attendance may be stated at about twenty-five. Some of them read in the New Testament, and commit to memory Dr. Watts's Second Catechism and Divine Songs, and the attainments of the remainder are of a satisfactory kind, in proportion to the time they have been under instruction. May they learn not only to read but to understand the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus our Lord.

Thus, dear friends, we have given you a concise statement of our state and prospects; and in conclusion would solicit an interest in your individual and united supplications, that the God of all grace may pour out abundantly of his spirit upon us, that the good pleasure of his will may be accomplished in us and by us, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Finally, brethren, we would in the best sense of the word, bid you farewell till you meet again. If spared to see another year, it would be highly gratifying to us could

the association be held at Annatto Bay. In the mean time, we remain yours very affectionately in our common Lord.

Signed by the Pastor in the name
and on behalf of the church,
J. FLOOD.

April 12, 1829.

Increase—		Decrease.	
By Baptism	104	By Death	8
Persons previously		Excluded	3
Baptized	12		
<hr/>		<hr/>	
Total 116		Total 11	
Clear increase 105.			

The following information was communicated by brother Taylor, who is now appointed to labour regularly in the two stations to which it relates.

At Old Harbour, the little but or chapel is in general full and overflowing, and I do consider it is quite requisite that a chapel capable of holding about 500 persons should forthwith be erected in a more public situation. I preach there every alternate Sabbath; at day-break a prayer meeting is held at which I read and expound a chapter, and preach twice after in the course of the day: these services are well attended and I feel persuaded they would be more so if we had a chapel in a more eligible situation.

At Hayes Savanna in the parish of Vere, I preach the other alternate Sabbath twice; and here a very extensive field presents itself to the Missionary, and promises to crown his faithful labours with abundant success. It is in the immediate vicinity of a number of sugar estates, where there are about eight thousand slaves, beside a great number of free people; no missionary station is within many miles of the place, and I consider it stands as much in need of a Missionary as any place in the island. At present there is no chapel there, and the congregation assembles in a dwelling-house which has been rented and licensed for the purpose, but it will not hold anything like the number who regularly attend. Ground can be purchased here on easy terms, and efforts are now making for erecting a convenient chapel.

Brother Burton stationed at Port Maria, being unable to attend the association, wrote as follows:—

My very dear Brethren,

I am sorry to be prevented from meeting with you at your annual association; but sincerely hope and pray that the spirit of our Lord Jesus Christ may be with you, and that the abundant blessing of God our Father may rest upon the religious services in which you engage.

Respecting the church at Port Maria,

with which the wise and good appointment of God has united me through the past year, it is with sincere thankfulness I have occasion to say that blessings much more copious than could have been anticipated have been showered richly upon us. The congregation has gradually increased and considerable additions have been made to the church.

I suppose the number of members may be about 250, and the number of attendants generally may be nearly 500. About 110 have, through the past year, been added to the church by baptism. I hope we shall have an interest in your prayers, and that you all in your several churches and congregations may be blessed with all spiritual blessings in heavenly places in Christ, is the prayer of

Dear Brethren,

Yours with the sincerest affection
and esteem,

J. BURTON.

Upon summing up the additions to the several churches, and the losses they have sustained by death and otherwise, we find the clear increase of members since the last association to be 2017.*

Having thus laid before you the substance of the information we have received, we would commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified.

Finally, brethren, pray for us that the word of the Lord may have free course and be glorified yet more abundantly. A review of the past, while it excites lively gratitude to the Great Author and Bestower of every good and perfect gift, should also encourage us to pray without ceasing for continued and enlarged supplies of his Holy Spirit without whose gracious and benign influences we labour but in vain. The information communicated above suggests abundant matter for prayer as well as praise. Are many reported as being apparently the subjects of that great change represented

by our Lord under the significant emblem of a new birth? Let us praise the rich grace herein displayed, and pray that they may evince the reality of the change by continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and by being fruitful in holiness unto his glory. Are many enquiring the way to Zion with their faces thitherward? Let us pray that, led by the Spirit, they may enter by the strait gate, and walk in the narrow way that leadeth unto life. Have any fallen from their former stedfastness, dishonoured their sacred profession, and thus wounded the Saviour in the house of his friends? Let us pray that they may be brought again with weeping and supplication unto the Lord who will have mercy upon them, and to our God who will abundantly pardon; yea, who will heal all their backslidings, receive them graciously, and love them freely. Are the fields already white unto the harvest, while there is a paucity of labourers to gather in the precious crop? O let us pray with renewed fervour and increasing earnestness, that the Great Lord of the harvest would be pleased to send out more labourers into it. Let us praise him that those already in the field have been spared through another year, and pray that such supplies of grace and of the Holy Spirit may be granted them as shall enable them to devote themselves with growing energy and zeal to the service of their great Master through their remaining days; and that at length they may have with joy to render their account of many turned from darkness to light, and from the power of Satan unto God, by the divine blessing on their labours.

And now, dear brethren farewell: may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all. Amen.

Signed on behalf of the association,

JAMES COULTART, Moderator.

P.S. By a letter written subsequent to the meeting at Montego Bay, by brother Philippo, it appears that the church under his care has enjoyed a good degree of prosperity during the past year, and that the Sunday and day schools are also in a prosperous state. The following is the report of the increase and decrease of the church—

Baptized.....	430	Dismissed	3
Restored.....	4	Death	7
By Letter	5	Excluded	7

Total 439

Total 17

Clear increase 422.

* This account does not quite agree with the tabular statement given in our Herald for September last. There the increase is said to be 2356. In that account, the formation of the church at *Old Harbour* is included (by dismission of 202 from Spanish Town) besides which, there is an error of 74 in the first church at Kingston, occasioned, it appears, by confounding the increase with the number baptized.

(Contributions, &c. in our next.)